This is a reproduction of a library book that was digitized by Google as part of an ongoing effort to preserve the information in books and make it universally accessible.

# Google books

https://books.google.com



# SOUTH AMERICA





Digitized by Google

# SOUTH AMERICA

VOL. II. 1913-1914.

INDIANA UNIVERSITY LIBRARIES BLOOMINGTON

EVANGELICAL UNION OF SOUTH AMERICA, 8 & 9, Essex Street, Strand, London, W.C.

# INDEX.

			F	AGE		P	PAGE
Accounts, Year ending March	1913			2 I	Conventions, Zürich and Keswick .		114
Active Open Door Band, An				117	Conversions in Peru		185
Adam, Sister Isabel				247	Conversions, Notable		204
Amalgamation with Help for Bi	azil M	ission		152	Correspondence from Cuzco		223
Andres of Tandil				166	Crixas, A Week-end at		159
Annual Meeting, Third .				27 <b>I</b>	Cuyabá, A Missionary Message from		175
Another Thief on the Cross				111	Cuzco, Busy Days at		90
Arequipa and its Needs .				155	Cuzco Correspondence Cuttings		223
Arequipa, First Impressions				233	Cuzco, Nursing Work in		37
Argentina, Dawn of a New Po	litical	Era		229	Cuzco, Stirring Times at		212
Argentina during 1912 .				4	Cuzco, Success at		144
Argentina, The E.U.S.A. in				182	Cuzco, The Latest from		116
Argentina, Notable Conversion	s in			204	Down of a New Political Era in Argentina		229
Argentina Postage Stamp				288	Dawn of a New Political Era in Argentina Day of Small Things	•	110
Argentina, The Wales of .				133	•	•	
Argentina Villages				92	Delving in Virgin Soil	•	159
At a Peruvian Fair				154	Diagrams, Comparative	•	119
Bible in South America .					Dona rensa and Others	•	119
Bible Work in Brazil .	•	•	•	79 108	E.U.S.A. in Argentina, The		182
Bicho, The	•	•	•	235	Evangelizing the Department of Lima		256
Births	•		218,		B		
Bishops, A Chat with the .	•	141,	210,	142	Fenn, Dr. and Mrs. R. M.	•	130
Book Reviews	•		•	48	Foreword, Forward!	•	I
Brazil, Rome in	•	•	•	120	•	•	287
Brazilian Bible Work .	•	•	•	108	From Darkness to Light	•	185
Brazilian Field in 1912 .	•	•	•	12	From the Centre of South America .	•	175
Busy Days at Cuzco .	•	•	•	90	Ganton, Mr. Mervin		247
Busy Bays at Cuzeo .	•	•	•	90	God cares, do you?		261
Cacaria, The Gospel in .	•	•	•	258	"God is Dead"		138
Calendar, Our Prayer .	•	•	•	217	Gonzales Chaves, A new Outstation .		98
Call for a Colporteur .	•	•	•	255	Gonzales Chaves, Progress at		192
Cartagena's Testimony .		•	•	188	Good Friday in Tandil		138
Challenge, A	•	•	•	95	() 1' 0 (1 t ' 7")		258
Chat with the Bishops .	•	•	•	I 42	Gospel Press in Lima		164
Chats with the Children .		22, 47			Goyaz, Through our Field in		248
122, 146, 168, 190	), 215,	238,	260,	290	•		
Children's Sunday in Tandil	•	•	•	178	Harvest Festival, Our First	•	127
Chubut, The Wales of Argent	ina	•	•	133	Hebron Home of Venezuela	•	162
Colporteur for São Vicente	•	•	•	255	"He First Findeth"	•	166
Concerning Dona Felisa and Ot		•	•	119	Help for Brazil Mission, Accounts .	•	264
Confession, Crutches and the B	ible	•	•	202	Help for Brazil Mission, Amalgamation	•	152
Contribution, A Splendid .				214	Help for Brazil Mission Founder, The	207,	226

#### INDEX—Continued.

PAG	B PAG
How a Missionary Spent his Holiday 68	Reflex Benefit of Missionary Work 11
How Much shall I Give 18	4 Religious Liberty in Peru 15
How to Help the Work in Lima 13	Remarkable Advertisement, A 5
Indian The Oueshue	Report, 1912–13
Indian, The Quechua	Review of Books
Interest in Missions	Roman Cathone Mission in Colombia 230
"Is it nothing to you?" 14	Romanism, The Curse of South America . 10
Kalley, Robert Reid, M.D 207, 226	5 Rome in Brazil 120
Keep on Keeping on 19	<sup>2</sup> Sacrificial Giving
Keswick (1913) Convention 11.	
Kingdon, Rev. E. V., M.A 28	São Paulo, Through Darkest 86
To World A Constitution to	"Ciston Chumsh" in Danisma Haindarana
La Madrid, A Campaign in 186	by Edinburgh Conference
"Let Down Your Nets" 5	Size of South America (Comparative diagrams) 111
Lima, Evangelizing the Department of . 250	"So little done so much to do"
Lima Gospel Press	Some Things Statistics Never Show
Lima, How to Help the Work in 133	South America on the Sanda
Living Waters in Thirsty Lands 289	Splendid Contribution, A 21.
May Meeting Report	
Meetings, E.U.S.A 144, 170, 189, 213, 240, 26	Statement of Receipts and Payments 22
Meetings, Queen's Hall 44, 55, 27	Step in the Right Direction, A
Missionary Tour to the Pampa 130	
Missionary Work: Its Reflex Benefit . 113	
New Outstations	a di tanan d
Notable Conversions	
Notes and Notices . 29, 53, 77, 101, 125, 149	
Nursing Work in Cuzco	
Open-door Band, An Active 11	Tandil, Children's Sunday in 178
Our First Harvest Festival	Tandil Cood Fridou in
Our Greatest Need	Theorem Doubout Con Doub
	Through our Field in Cours
•	"To the other Villages also "
Our New Missionaries 130 Our Responsibility	Too Late !
	T Mississenis
•	,
Our Wants	,
Pampa, A Missionary Tour to the 136	Urco Harvest Festival 127
Parable from a Postage Stamp 288	Vision of Darkness
Peru during 1912 10	Vision of Need 199
Peru for Christ	
Peru, Religious Liberty in	
Peruvian Fair, At a 15.	Wales of Argentina, The
Prayer Calendar, Qur 217	•
Prayer Circles 40, 73	Watching Providences
Putumayo Expedition . 2, 31, 83, 85, 94, 287	Why send Missionaries to South America? . 107
Ousshup Indian The	Word of God in a Remote Region 83
Quechua Indian, The	
Queen's Hall Meetings 44, 55, 271	Zürich S.S. Convention (1913) 11

# EVANGELICAL UNION OF SOUTH AMERICA

8 & 9 ESSEX STREET, STRAND, LONDON, W.C.

#### CHARACTER

Evangelical and Interdenominational.

#### **OBJECTS**

- 1. To unite, consolidate and support Missionary effort in South America which is in harmony with the character of the Union.
- 2. To promote intelligent Christian interest in such effort and in the spiritual needs of the South American Continent.

#### SPHERE OF PRESENT OPERATIONS

The Republics of Brazil, Argentina and Peru.

#### **SUPPORT**

The Union is supported by the freewill offerings of God's people. Accounts are systematically kept and audited, and all contributions are acknowledged by official receipt, and the amounts, with names, printed from time to time in the magazines of the E.U.S.A.

#### NATURE OF WORK CARRIED ON

Evangelistic.
Day and Sunday Schools.
Medical and Nursing Work.
Bible Training Schools for
Native Preachers.

Printing and Distribution of Gospel Literature. Inca Indian Farm Work. Direction of Native Ministry.

Colportage.
Orphanage (S. Paulo, Brazil—supported only by special contributions).

#### HOW TO HELP

By intercessory prayer.

By sending a donation or becoming a subscriber.

By taking a freewill offering box.

By subscribing to a Magazine—"South America."

By becoming a prayer partner.

By forming or joining a Prayer Circle (Particulars on application to the Secretary). By interesting other Christians.

By forming a Children's Band (Particulars on application to the Secretary).

By remembering the E.U.S.A. in your will.

#### ACKNOWLEDGMENTS.

#### Amounts Received from 13th March to 12th April, 1913.

#### (Sums marked thus \* are specially designated.)

Nork.—All contributions are acknowledged by number of receipt and name of donor unless a wish is expressed to the contrary. If desired, the receipt number only will be given.

Receipt No. 4300 Mrs. Maltby 1 Miss Summerford 2 Mr. and Miss Parker 3 Midshipman R. A. Startin. 4 Mrs. Gruchy 5 G. March 6 J. Chambré 7 Misses Chambré 8 Rev. J. and Miss Johnston. 9 J. Grose 4310 Miss Fleming 1 Mrs. Moysey 2 Mrs. Mitchell 3 G. F. Barbour 4 S. H. Wardley 5 Miss Dunlop 6 G. Wolfe — Anon. (Charing Cross) — "A Poor Woman" — Anon. (Ipswich) 7 Mrs. G. Smith 8 W. and J. Cruickshank 9 P. Drummond	£ s. d. 0 5 9 9 1 0 0 6 0 10 0 0 2 2 0 0 0 15 0 1 1 0 0 1 0	Receipt No. 4320 Galashiels P.C	£ s. d. Rec 0 18 6 4344   0 18 6 4344   0 5 0 0 0 0 0 0 0 0 0 0 0 0 0 0 0 0 0	Miss Sewell.  Miss Archibald.  Miss McCausland.  Miss Butcher.  Miss Harrison.  E. D. Witmore.  Miss A. G. Smith.  M. R. C. S.   J. MacMillan.  Miss Mackenzie.  A. F. Jones.  G. Travis.  R. Hay.  Mrs. Walker.  G. W. Macalpine.  Mrs. Rowlands.  "Elsie"  Mrs. Rowell.  Mrs. Sharpe.  Mrs. Sharpe.  Mrs. Sharpe.	2 0 0 1 7 6 1 1 0 0 5 0 0 5 0 0 5 0 0 10 0
		T a		Continued on page 1b.	

Digitized by Google

#### ACKNOWLEDGMENTS—Continued.

					LEDGMENT	-	Jones	iucu.				
	pt No.	£ s.	d.	Receip	t No.	£s	. d.	Recei	ot No.	£	s.	đ.
4362	Barnet Bible Class	5 0		4439	Mrs. Grain	. 1 '	0	4524	Mrs. Garrould	ĩ	1	Ö.
3	Per Miss M. Jennings	1 0	0	4440	Mrs. Campbell	. 0 1	0 0	_	"Inasmuch" (Weymouth)	Ò	1	Ō
4	J. Ballard	0 10	0	1	Misses Greenlees	10 0		5	Rev. G. Smith	50		0.
	B. (Balham)	2 0	6;	2	Mrs. Attewell	. 1 (		6	R. Reid	0		0
ă	M. and S.S.D.	2Ŏ Ô	Ŏ	3	"Friendly "	. 010	0	6	Mrs. Bisset	Ō	5	Õ
ž	R. Fraser	ĩ ŏ	ŏ	4	Mrs. Winslow			8	S. Southall*	100	Ŏ	Ŏ
8	Mrs. Shewell	iĭ	ŏ!	5	T. Hayward	$\{1,1,1\}$				100	0	0
9	Miss D. Hancock	0 2	6	6	Lightbourne Ev. Ch. SS			4530	"A Friend "	0	1	0
4370	Miss M. Scott	1 0	01	7	Miss Margetson	. 3 (	) ()	ļ	T. Dyer	Õ	3	Ō
70/1	W. B. Barr	iŏ	ŏ.	Ŕ	G. B.	2 2		2	Mrs. McCutcheon	Õ	5	0
ż	J. Parker	iĭ	Ŏ.	ğ	Mrs. Sinclair	. 6		3	G. W. Cosens	5	Ŏ	ŏ
3	Miss Hunter	1 0	Ŏ	4450		•		7	Miss Ridley	ĭ	2	0
4	D. Atkins	0 10	U	4400	Miss Livock			ĕ	J. Harris	ż	ò	ŏ
5	Miss Corrie	0 10	0	ò	Mrs. Carr	· 10 (		Ž	J. Dorsett			ĕ
6	Z	2 0	0	3	Mrs. Robertson	. 5		8	J. Dorsett	ĭ	ĭ	ŏ
7	Cardwell Bay P.C	0 5	6	Ă	Redhill P.C	Ŏ		9	H. Kinross	1	Ò	Ŏ
8 9	K. K Mrs. Choumery	5 0	0	5	Miss Seymour	Ŏ		4540	Mrs. Pile	0	5	0
	•	0 10	. 1	6	M. L	. 5 (		1	Miss Tweedale	Š	ŏ	ŏ
4380	Mrs. Crawford-Smith	2 2	0	7	Miss Rumble			2	Mile. M. Chessex	ĭ	ĭ	ŏ
ļ	K. D. Sinclair	0 10	Ŏ	ğ	Mr. H			3	Mrs. Widdowson	Ò	5	Ŏ
2	Leeds P.C	0 14 0 10	6		Miss Bower		2 0	4	Mr. and Mrs. J. Alexander.	10	Ō	Ō
ž	Bradford P.C	0 7	ŏ	4460	C. J. Geils	. 1 1	0	5	Miss Christie	1	Q	Ŏ
š	Miss Barlow	Ŏ 10	ŏ	1	Miss James	. 010	) 6	6	Mrs. Eve	Ŏ	5	Ŏ
ĕ	W. Burt	0 5	ŏ	_	Anon. (Kimpton)	. 0 !		6	W. F. Masterman	0	5 2	0
7	C. F. Pfeil	0 10	0	2	M. H. D	. 0 :	? 6	ă	Miss F. Miller	ő	5	ŏ
8	Miss A. M. Shaw	1 0	0	Ă	Mrs. Thomas	. 010		4550			-	
9	B. M. Walters	02	6	3	Mrs. Cullen	. 5		4550	H. C. D. Rankin	1	.0	Ō
4390	Mrs. Fitchew	0 10	6	ě	Orphan Homes of Scotland	l* 60 (		ļ	Mrs. Rankin		10	Ŏ
1	Miss E. M. Doubleday	1 0	ŏ	Ž	Miss Stabb	. ji i		2	Miss A. C. Rankin		10 10	Ò
2	D	5 0	0	8	Miss Stebbings	. 11		ă	E. A. Field	ň	5	0
_	M.P	0 1	0	9	Mrs. Magaw	. 010	0 (	5	F. Tremlett	ŏ	5	ŏ
3	M. C. Mansbridge	1 0	Ŏ	4470	" A Sympathizer "	. 1 (	0	Ğ	J. Scarth	ŏ	š	ğ
4	Mrs. Dixon	5 0	v	···i	"Seaside Friends"	50			Pastor's College	12	10	ŏ
5 6	Mrs. Wakeley Mrs. Alexander	0 3	0	2		' 20 (		7	Miss F. Edridge	5	5	Ŏ
7	W. Nicoll	ŏš	ŏ	3	Blairgowrie P.C	. 0 18	30	8	Trinity Rd. Chapel, Upper		_	_
á á	Mrs. E. J. Dunnett	ĭŏ	ŏ	4	Mrs. Satchwell	. 0 (		۰	Tooting	- 1	0	0
ğ	Catrine P.C	Ò 12	Ŏ	Ş	Miss H. Walker	. 019		9	Miss Tibbit (Sale of Marma-		10	^
4400	Dr. H. Davy	1 1	0	6	"A Friend"	0 1			lade)	v	10	0
7700	C.M.S. Missionary	0 5	ŏ	á	Mrs. Dingley	010		4560	Miss Higgs	. 1	0	0
ż	Miss L. E. Babcock	3 3	ŏ	š	J. R. Mackay	. 01		1	O. D. M. B., E'bro'		10	Ō
3	Mrs. F. Hooker	1 1	Ō	4480	Miss H. Smith	•		2	Miss Kinnear  Mrs. Bennett	Ŏ	5	ŏ
4	W. T. Hailes	0 5	0	4401	"Léonie"	. 01		Ã	Miss Fergusson	0	5	6
-	Destructive (a)	60 9	6	ż	J. G. Robinson			5	H. Brearley	ŏ	7	ŏ
5	Readers of The Christian [ *]		6	3	Miss Sellers	. ŏ :	śŏ i	Ğ	Kirkwood Mission P.C	ŏ	16	ĕ
	Reader of South America.	14 10 0 2	6	4	Dow. Lady Tankerville		j j	7	W. Urquhart	Ŏ	ž	ŏ
_	A Friend	0 2	ő	5	Mrs. Blair	. 0 :	5 0	8	Miss H. Sheaf	0		10
6	F. H. Webb	2 2	ŏ	6	J. C. Nicholson	0	26	9	• • • • • • • • • • • • • • • • • • • •	5	0	0
Ž	Miss Kirkpatrick	īō	Ŏ	6	Slough Bapt. Ch	15	0 (	4570	Mrs. Raws	5	0	0
8	Mrs. Wynne-Pugh	1 1	0	8	W. Langton	. 5 (		1	"Bournville Resident "	2	Ŏ	Ŏ
9	Mr. and Mrs. Ashby	20	0	9	Miss Pemberton			2	E. D. White	2	2	0
4410	T. A. Kerr	5 0	0	-				3	J. Douglas	Ó	5	9
1	Mrs. Viereck-Lanfear	5 0	Ò	4490	Mrs. Robinson Douglas Miss Small			7	Mrs. Cotton	1	1	Ŏ
2	Miss Graham	10 0	0	,	" A Friend "	. 0 4		ě	Miss Preen	ò	2	6
3	A. C. Summers	0 5	0	3	Miss Putlar.d		3 1	ž	Sir C. Morrison-Bell, Bart.,	٠	-	٠
•	Miss Milne Hone	1 1	0	ă	R. Russell	. ŏ i	ŠŎ	•	F.R.G.S	50	0	Œ
5	T. Southworth	1 0	8	Ś	Mrs. Pettigrew	• 2 (	0	8	A. H. Jameson	2	Ŏ	Ď
6	Mr. and Mrs. Lobjoit	*6 10	ŏ	6	Tullibody Y.W.C.A "Irish Friend"	. 1 (	0	9	Lady Gethine	0	10	0
7	T. Russell	5 0	ŏ	7	Horsham Road Ch	10 (		4580	Mrs. Simpson	0	10	0
8	G. W. Slater	ìi	Ŏ	8 9	Horsham Bapt. Ch		2 8	1	Miss H. Heiron	Ŏ	7	6
9	Slade Miss. Jun. Men's Bible							2	J. E. Liddiard, F.R.G.S	1	.1	0
	Class	0 10	6	4500	E. K	. 1		3	C. E. Pitman, F.R.G.S			Ŏ
4420	Miss Hooper	1 0	0	2	Mrs. Somerset Mr. and Mrs. H. Lee Rutt	. 15 (	9 6.	4	Miss H. H. Thompson  J. A. Mackay	1	10	0
1	Miss Farmar	1 0	0	3	Miss I. Nutter	er 2	2 6,	9	Mrs Parkes	5	10	ö
2	Mrs. Walsham and friend.	0 4	6	ă	Miss M. M. Reed	. 1 (	5 6	7	Mrs. Parkes Col. and Mrs. Walkey			ŏ
3	A Teacher	0 5	0	3	Misses Law	. 1 (	i ii i	. á	Mrs. Reid	ŏ	Š	0
5	A Teacher	0 10 5 0	8	Ğ	R. Bald	. 0 :	2 6	ğ	Mrs. Scull	ĭ	ŏ	Ž
ă	Anon.	2 0	ŏ	7	Mrs. Crichton		0 0	4590	Miss Jones	0	5	0
Ž	W. Brown	Õ 1Ŏ	ŏ	8	C. M. Livens		0	7330	" A Friend "	ŏ	ž	ĕ
8	A. F. B. Annesley	0 2	6	9	Mrs. Lloyd		0 :	Ż	Miss Veness		10	6
	Anon. (Anfield)	0 10		4510	Mrs. Adams			3	Mrs. Young	Ō	7	6
9		*0 10	0	1	M. L. B	. 0 4		4	·		10	0
_	•	0 10	0	2	J. McWilliam	. !!		5	Mrs. Turner	2	.0	ŏ
4430	Proceeds of Pen Painting.	1 0	6	3	Mrs. Mackenzie "A Friend"	. 1 (		6	C. J. C. Nicholls		10	6
2	J. D. Brebner	5 5	Ŏ	5	Mrs. Nest.	. 0		Ŕ	Whyteleafe Mtg.Collection* Mrs. Brice Edwards*	0	5	ŏ
3	H. E. Govan	2 0	0	ĕ	Mrs. Nest	. 50	Ö	ŝ	Plumstead B. Class	ò	5	ŏ
_	H. E. W. (Richmond)	1 0	ŏ	Ž	Mr. and Mrs. Knight	. 010		-				
	"Tryphena"	1 0	ŏ	8	Miss Knight	0 2	6	4600	Anon Miss Henry	0	10	0
_	A. C. C. (Liscard)	0 10	6	9	A. Moody Stuart	. 3 (	0	ģ	W. B. Allison		14	6
4	Mrs. Shorlar.d	2 0	Ŏ	4520	Mrs. Scholes	. 0 (	10	ź	St. George's X Tab. Y. P.	1		
ž	Mrs. Jackman	0 2	6		Anon. (South Bank)	. 10		•	Mtg., Glasgow	} 3	11	3
6	Miss Řeid D. G. P	0 2	6	1	Miss Russell	0 1	6	4	Mrs. Garland	0	5	0
8	J. G. Priestley	1 1 0 10	0	2	G. Stewart			5		1	.4	6
·	• · · · · · · · · · · · · · · · · · · ·	0 10	0 (	3	R. C. Greig	1 (	0;	6	Cricklewood P.C	0	17	0

Continued on page 24.

Vol. II., No. 13.

THE CONTINENT OF OPPORTUNITY

May, 1913.

# FOREWORD.

WITH the present number, "South America" enters upon its second year, and our hearts are very full of praise and gratitude to our God for all the way He has led us, and for the manifest tokens of His approval and blessing in the great work for which our Magazine stands. As we look back over the year we recognise that it has been an upward and cloud-flecked way by which we have come. Shadows have lain dark across the path, and the road has been steep and difficult at times; but the sunshine too has been bright, and ever above and over us has been the blue heaven of God's eternal faithfulness; and no cloud has crossed our sky but has been spanned by the bow of His glad and unfailing promise.

With deep confidence and steadfast hope we set out upon a new year. The Lord Himself goes before; and gladly we follow, counting it all joy to be privileged thus to work together with Him. The day is drawing on to its close, and the night is coming, and golden opportunities are slipping past us. Soon, soon we shall see His face! May no regrets dim for us the brightness of that day, and no note of sadness mar the harvest song, as we come rejoicing, bringing our sheaves with us.

The present issue contains a review of the work over the whole field, and will serve, we hope, to bring our readers into closer touch with our Missionaries and their work. Their names are familiar. In this report you see the faces of those for whom you have been praying, and see something of the sunshine and shadow that has characterized their work during the past year,

## FORWARD!

Our subscribers will also receive with this issue a map of South America showing all our stations and outstations, and giving the names of the workers in each place. This will enable them to appreciate and understand better the distribution of our forces, and to enter more intelligently into their work in prayer. In Brazil and Argentina there are a number of places visited regularly by our native pastors where there are little groups of believers; some of these are in such close proximity to the stations shown that it has been impossible to indicate them on a map of this size.

For the sake of those who may not be familiar with our Society, we would say briefly that the Evangelical Union of South America represents the work which was formerly carried on in Argentina and Peru by the Regions Beyond Missionary Union, and in Brazil by the South American Evangelical Mission. The amalgamation was the outcome of a desire to effectively strengthen the forces at work in that vast and longneglected continent on a basis which would admit of the fullest fellowship and co-operation of all evangelical sections of the Christian Church. A glance at the list of our directors will show the representative character of the Union; and our only desire is that Jesus Christ may be made known in a land, than which there is none more needy on earth, nor one which calls more loudly for the healing and purifying influences which the Gospel alone can bring.

Again would we plead with those who know God, to join with us in definite and persevering prayer that He will enable us to enter the many open doors that stand

before us in that land, and to respond to the pitiful appeals that come to us from hungry hearts to send them teachers and guides to lead them out of darkness into light.

Pray for the children of South America, and that God will touch the hearts of those who can help us to win them, in such manner that we can go forward in our plans for a strong work on behalf of the little ones. How much more fruitful is it to concentrate on the fresh, young, plastic lives of the

children, than to devote all our energies to sowing the good seed on ground that has become hard and stony through the traffic of Satan and his unclean hosts, and where the seed too often lies fruitless till snatched away and lost. There is abundant good soil in the tender young hearts of the growing generation in which to sow the incorruptible seed. Will you ask God to enable us to seize these opportunities, and will you help us too?

# At the Putumayo!



A Rubber Station on the Japurá River.

### Extracts from a Letter from Mr. F. C. Glass.

Written February 12th, 1913.

ERE we are at last, safe and well, within the borders of Colombia. We are all in splendid health, and in every way and in all things God has

most signally and wonderfully kept and

blest us. Everything has been without a hitch and had we to again plan out our journey, and the details of it, there is nothing we should need to alter.

"We entered the Japura River on February 7th—a magnificent stream apparently as



#### AT THE PUTUMAYO.

broad as the Amazon itself, though very much more beautiful and varied. It is studded with a thousand islands along its course, islands of every shape and size from a few square yards to many square miles, islands covered with verdant forests and innumerable palm trees of endless variety. The forests fringing the river form an agreeably irregular sky-line, and vary very much in density, height and colour. Where it is dense it appears absolutely impenetrable, a solid wall of foliage interlaced with myriads of huge vines and creepers.

"The people we have seen generally look anæmic and without energy or ambition, but I noted exceptions. The river is full of fish, and one monster called the Perahyba measures five yards in length—fifteen

feet !

"There is no kind of cultivation other than bananas and mandioca, and no agricultural pursuits. All is rubber, rubber, rubber,

nothing but rubber!!

"Sometimes the Japurá river broadens out to two miles in width, even at this great distance from the mouth of the Amazon, and where several islands intervene the width could be doubled. Just now an unusual rise has taken place, owing to an excessive amount of snow water from the Andes earlier than usual, and the river is rather muddy, and the sandbanks submerged, which makes navigation more difficult.

Last night we ran on a sand-bank, but got off without difficulty.

"Our plans are—after procuring an Indian pilot and safely stowing away our surplus food and outfit at Puerto Pedrozo, we shall explore carefully the river Caquetá (Japurá) up to about 250 miles beyond the frontier. Then we want to examine the Rio Mirity Paraná and the Rio Apapuris. I believe the mouth of the Mirity Paraná will prove a desirable centre for our work.

"On reaching here, the Colombian frontier, at the mouth of the Apapuris, we were met by a Colombian who practically owns the right bank of the Japura several hundred

miles within Colombian territory.

"We find the people were anxiously expecting us. The Colombian referred to has a small launch above the falls and offers to tow us up part of the way. He appears a decent sort of fellow, humane and inclined to be friendly, and has many Indian employees. This may have a great bearing on the future of our work. His name is Dom Feliz Mejia. Please pray for him.

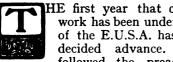
"The country here is lovely, the evenings cool, the nights cold. There are very few mosquitoes, though a few sand-flies occasionally.

"I have seen quite a few Indians, beautiful, most interesting of peoples, as nice looking as the Carajás. I saw one fine young lad, with some dreadful scars on his back and thighs, results of Peruvian treatment on the Putumayo."

#### Foreign Stamp Bureau.

We wish to call attention very specially to our Spring Meetings which are being held on Thursday, May 15th, in the Queen's Hail, afternoon at 3.30 and evening at 7.30. The speakers will include Bishop Ingham, Dr. Campbell Morgan, Rev. J. Stuart Holden, M.A., Rev. Charles Inwood, F.R.G.S., and J. D. Grosbie, Esq., and we would urge all our friends who are within reach of London at that time to make a special effort to be present. Admission to both meetings is by ticket, and there are a number of reserved seats at 1/- each. Will friends please make early application for tickets, and in writing state clearly if tickets are required for the afternoon or evening meeting, or both, and kindly enclose stamp for reply.

# In Argentina During 1912.



HE first year that our Argentine work has been under the direction of the E.U.S.A. has been one of Signs have followed the preaching of the

Word on all the stations, and new towns and fresh people have been reached from the existing centres. Difficulties and discouragements abound, but these clouds are less dense and dark because illumined by the light of many victories and real spiritual blessing. To most of our Missionaries the strongest argument to prove the fact of Christ and the reality of His message to the world to-day would be His wonderworking power manifested through transformed lives during the year 1912.

During that time there were 45 members added to our churches, making a total of 235 at the end of the year. In our Sunday Schools 460 children are being taught. During the year 6 new outstations were opened. On each of 5 centres we possess church buildings and a manse, free of debt and adequate for present needs, thus saving at least £500 a year for rent. Yet this does not by any means represent the influence of the Society's work on the country. People who have been helped spiritually in connection with our work, are found in many places giving a clear and influential testimony for the Lord. The Colporteur who holds the records for sales in connection with the American Bible Society in Argentina was a member of the Las Flores church. Rev. J. C. Varetto, one of the most eloquent

Argentine preachers, and now pastor of a flourishing work in Rosario, was baptized and "discovered" by the late Mr. G. Graham. A Colporteur and helper in connection with an important work in Buenos Aires was converted through Mr. Strachan. A representative of the British and Foreign Bible Society in North Africa was converted through Mr. W. Roberts in Coronel Suarez. The Treasurer of the Argentine Baptist Convention professes to have received much spiritual help from one of our Missionaries. The assistant superintendent of the Methodist Sunday School in Bahia Blanca was converted in Tres Arroyos. A Sunday School teacher in connection with a Baptist work in Rosario was converted in Las Flores.

In many places are to be found faithful Christians converted during missions conducted by one or other of our men, cooperating with colleagues of other Societies.

Perhaps the most urgent need felt by most of our men to-day, taking all the circumstances into account, is to learn the secret of multiplying their capacity for work. It gets beyond them, and there is a grave danger of weakening their influence by diffusing their energies.

Our most present practical needs are, a building for San Fernando and Juarez, school teachers for all our stations, new capable Missionaries to enter unreached districts, native helpers for all our centres, and the earnest prayers of a hundred thousand hearts for "a mighty revival" in Argentina.

#### Tres Arroyos.

Mr. Robert F. Elder.

The year just closed has been beset, says Mr. Robert F. Elder, with many difficulties, but has also been one of many victories.

Perhaps few districts in the Republic are developing more rapidly than Tres Arroyos. When we came here in 1903, the official returns gave the population of the district as 17,000. The latest official statistics give it as 39,048. Leaving out La Plata and Bahia Blanca, it has now the third largest



Mrs. Robert F. Elder.

#### IN ARGENTINA DURING 1912.

number of inhabitants of the partidos" in the Province of Buenos Aires.Commercially it is reported to rank first amongst the "camp" districts. I was greatly taken aback the other day to make the discovery that I am responsible for preaching in Spanish in a centre of 102,226 inhabi-Mr. H. tants around, with no other Strachan. resident Protestant Missionary for Spanish work. This includes five districts, viz:

Tres Arroyós with 39,048 inhabitants, Juarez (which is shared by Mr. Strachan) with 17,910, Dorrego with 12,182, Loberia with 14,085 and Necochea with 19,041. These five districts cover an area of 31,850 square kilometres. New branch railways are opening up the country and creating new townships, and I feel that we are only touching the fringe of the population.

Our church has not been more united, our members more fervent and prayerful, our outlook more promising and our hearts more joyful for some years. We can point to several cases of real conversion. We are conscious of a growing influence in the whole district. The bulk of the new people who have been influenced this year have been young people under the age of twenty-five. This to me is a most hopeful sign. Eleven members have been added to the church during the year, thus bringing the membership up to 40.

The Sunday School continues to be most encouraging. There are 83 names on the roll, with an average attendance of over 50. The teachers meet with me every Sunday before the school hour for help with the

lesson and prayer.

The weekly meetings of the Young People's Society are times of much profit, some of the addresses given and papers read being really good, and I feel that it is a splendid training ground for future helpers. During the year eight of the active members have been baptized and have joined the church.

OUTSTATIONS.

More has been done in connection with our out-stations this year than ever before, and with more encouraging results.

(a) El Bombero.

I have kept up the monthly visit to Mr. J. Winks' cattle ranch, 27 miles out in the "camp."

Juarez has been the most

(b) Juarez.

encouraging bit of work I have had a hand in. The interest has never flagged nor the attendance gone down. Mr. Strachan and I have continued to be responsible for the weekly meetings in turn, and the partnership has been a truly happy one.

Mrs. H.

Strachan.

(c) La Dulce

Has also been visited, and a good congregation gathered to hear the preaching in the dining-room of an hotel. There are several who live there who used to attend our services in Tres Arroyos, and I wish I could do more to help them. Although it is only a small township, there is a good opening for a small work if I only had more time at my disposal.

(d) Cascallares.

We have commenced a monthly Sunday service in this small town, in the house of a family who formerly attended our meetings in Tres Arroyos.

This coming year we are planning opening a work in Gonzalez Chaves, a town of some 1,500 inhabitants, half way between here and Juarez, and if I am allowed a helper, we shall make an effort to try to do something for Dorrego, Loberia, Aparicio, and perhaps Necochea.

I have continued to be responsible for a page every month in the Evangelical paper

El Testigo."

The following are amongst our most pressing needs:—

A helper to do the work of an evangelist in the neighbouring towns and surrounding country districts.

A day school, primarily for the children

Nurse E. Holford.

of our members, who are pleading earnestly with me to open the school next year.

Facilities for securing evangelical literature.

A grant or loan of £450 or £500 to at once secure a building site in Juarez before the price of land rises to be beyond our reach.

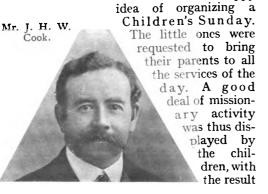
#### Tandil.

In reviewing the work of another year we have been reminded of experiences—not a few—writes Mr. H. Strachan, in which we have been able to trace the good hand of our God upon us.

One new feature introduced during the year in connection with our Sunday evening services has been the stationing at the nearest street corners of some of our young men during the first half hour of the service. These, equipped with a good supply of tracts, invite the passersby to the meeting. Since the commencement of this effort some months ago there has scarcely been a Sunday evening in which groups of men, varying from six to twelve, have not thus been reached with the Gospel message—most of them for the first time.

The Sunday School under the superintendence of Mrs. Strachan has been to us a source of increasing joy during the year. The attendance which last year averaged 35 has increased to over 50, the enthusiasm increasing in like proportion. Doubtless this is due in some measure to the grading of the School on more modern lines, in part suggested by the visit of Mr. Newton Jones.

In the course of the year the Superintendent had the happy



that all the services were crowded, and were of a most enthusiastic nature. It may safely be said that one outcome at least of that day's services has been a most decided step forward in the history of the Sunday School, both as regards attendance and

enthusiasm, for since then the attendance has seldom been below 60 and recently it was 73. But other and more important tokens of encouragement have also been vouchsafed to the teachers. For example, when out visiting the other day, we heard of one of our Sunday School scholars—a little boy who had previously been a thorough little scamp. Since coming to the SundaySchool,

however, a very real change for the better has come over the little fellow, so much so that his mother, formerly very decidedly opposed to us, has completely changed her views, declaring that we couldn't possibly be as bad as people make us out to be, seeing that such a remarkable transforma-

tion had taken place in her boy.

There is likewise another family of children—five in all, the eldest a boy of about fourteen, who are giving the teachers a good deal of encouragement. They come in Sunday after Sunday in a little cart, a distance of fully six miles, even when the roads are almost impassable. About thirteen miles to and from Sunday School, and that regularly, shows a good deal of enthusiasm. And this too, is having its effect upon their parents, both of whom were bitterly opposed to us.

During the year 7 converts have been added to the Church by baptism, the total membership having thus increased



#### IN ARGENTINA DURING 1912.

shown on the whole even a better average than in Tandil itself, and as for genuine interest, one could scarcely desire greater, seeing that even in the stormiest weather, and with the roads almost impassable, one is yet assured of an audience of eager listeners. An excellent opportunity has also presented itself for service on the outskirts of the town near the brick kilns, where on two occasions we have been allowed to hold cottage meetings in the home of an interested Spanish family. To cope effectively with the opportunities presented at this centre it is essential, and even urgent, that a pastor should be located here. Were such a man forthcoming there



Mr. H. F. Schmitt.

can be no doubt but that the work would receive a real impetus. The Sunday School alone would easily double itself.

We also stand in great need of a hall which would be at once more central and more suitable. The actual one is situated almost on the outskirts of the town, and is far from being either clean or attractive. If only

some friend could be found to purchase a suitable piece of ground at a price of about £500, I am sure we should experience no difficulty in securing the wherewithal to erect a hall adapted to all the needs of this really promising centre.

#### VELA.

The Vela meetings on the other hand have not fulfilled the promise of their earlier days. The enthusiasm has considerably evaporated, due in part to the fact of our being compelled to conduct our services on Sunday afternoons, and in part to the fact that my meetings in Tandil do not allow of my giving more than one Sunday a month to Vela. One very encouraging case is that of a bright young lady of about seventeen, who, with a younger sister, made profession of faith at one of the meetings conducted by Miss Neilsen. She has since removed to Medanos, and now writes for literature

to distribute among the neighbours, and requests our earnest prayers on behalf of a little meeting of young folks she has managed to gather together in her own home on Sunday afternoons to teach them all that she herself had learned at our meetings.

#### ALBION QUARRY.

A splendid opening has presented itself at one of the largest quarries in Tandil—the Albion Quarry by name—employing about 600 workmen who together with their wives and families constitute a colony of almost 1,000 persons. The quarrymen represent quite a number of different

nationalities—Greeks, Turks, Syrians, Austrians, Hungarians, Germans, French. Danes, Portuguese, Montenegrinos, Italians and Spaniards, the last mentioned races predominating. All, however, speedily acquire a working knowledge of Spanish, which considerably facilitates our work amongst them. The quarry lies fully six miles out of the town,



Mrs. H. F. Schmitt.

and on alternate Sunday afternoons, accompanied by a few of the members, in sulky, on horseback or on bicycles, we make our way to a suitable spot where a splendid open-air gathering is held—the old hills ringing again to the sound of Gospel song and story. Our audiences, composed almost entirely of men, have varied from 300 to 400. On each occasion we have taken with us large quantities of Scripture portions and tracts for free distribution, and these have been eagerly seized upon.

#### STATION DISTRICT.

We have likewise been led to open a small salon in this district—which may really be called the East end of the town. Before entering upon this effort we held a week of special preparatory prayer meetings. These were followed by a week of special services to inaugurate the opening, at which large crowds attended.

King.

#### OTHER WORK.

Some of the towns lying near to us have also been visited, as for example Ayacucho, Necochea and Juan Fernandez. In the two

latter we were able to do a good deal of house-to-house visitation, distributing quite a fair amount of Gospel literature. Some excellent opportunities were thus afforded us of evangelising on the one-by-one One of the things that impressed me most in connection with these trips was the fact that in the towns visited-each destitute of any Christian worker—there were yet to be found those who had heard the Gospel at one or other of our centres. Particularly Mr. W.C. a small hall there and are holding a was this the case in Juan Fernandez—a town of quite recent origin, and yet families had taken up their residence there who had attended meetings either in Tres Arroyos, Tandil or Juarez. That may mean a good deal more than we think, leading it may be to the eventual establishment of some centres of light.

#### Las Flores.

Mr. J. H. W. Cook states in presenting his report:—We desire to render thanks to our Heavenly Father for the many blessings He has been pleased to bestow during the year. His presence and power have been manifested, the Church membership has been increased, and a healthy spiritual tone has been maintained among the members.

Las Flores is a hard town to move, being in many respects a sleepy June was a happy time with us, for during that month we had the joy of baptizing and receiving as members six men and four women. The majority of these were young people, and it was certainly a grand sight to see them thus dedicating themselves to the Lord. This event made a welcome addition to our

numbers, and we close the year with thirty-five members on the roll.

In connection with our Sunday School at the end of last year, we had the pleasure of having a short visit from Mr. Newton

Jones, whose words of counsel and cheer were an inspiration. We decided to adopt some of his suggestions, re organization, etc., in the school, and have found them to work very well; the attendance has in-

> creased, and the children seem to take a greater interest than formerly. We have now 75 on the rolls and the attendance runs between 40

During the year we have opened a branch work in the town of General Belgrano, an hour and three quarter's run in the train from It is a town of considerable size and importance, and has every prospect of progress. We have rented weekly meeting. At a recent meeting a woman was present who had walked

a considerable distance through the rain and mud in order to bring a friend, who was staying with her, to hear the Gospel. This friend lives forty-five miles out in the Camp and had never heard the Glad Tidings in her life. She listened attentively to the message, expressed her pleasure at being able to be present, and gladly accepted some Gospel portions and tracts to take back with her to the Camp. Thus we have opportunities of sowing the seed and of reaching in an imperfect way, even far remote places.

#### The Nursing Work at Las Flores.

Nurse E. Holford reports:-I am glad to say there is a decided increase in the number of patients helped this year, which proves that I am slowly getting to be known. I have had eleven maternity cases, and in addition to these, nearly forty others have been assisted in some way or other. The only certificated midwife in the town is friendly, and asks my help when she needs it. Two or three of the Mr. E. A. Strange.

Doctors are also kindly

disposed towards my work, and one of them gave me an introduction when I went to the Facultad de Medicina in La Plata some months ago, to discover what steps were necessary to obtain the diploma of

#### IN ARGENTINA DURING 1912.

King.

this country. It is a great matter to have established these friendly relations, as it largely facilitates the work. Doors are being opened into the homes of the people, and hearts are being won. Pray that Christ may be made known through the nursing work.

#### Coronel Suarez.

We are painfully conscious, writes Mr. H. F. Schmitt, of the fact that little advance has been made during the year. Yet, we are deeply grateful to our Heavenly Father who has enabled us to maintain our ground in the fight, without retreat or retrench-

Our best meeting is of course the Mrs. W.C. Sunday evening service, with an average of about 80. Attention and interest shown have been very marked, and our membership stands at present at 54.

The Spanish Sunday School registers an average attendance of 32 scholars and 6 teachers. A promising feature in this branch of the work is a class of twelve young men from sixteen to twenty-two years of age.

We were greatly encouraged by a visit from Mr. Newton Jones, whose advice and

suggestions were very helpful.

Another feature of our work here is our activities among the German-Russians. We were able to give them a regular meeting every Sunday, preceded by a German Sunday School registering 68 children, with an average attendance of 25. The German-Russian believers, 12 in number, have really caught the spirit of evangelization and prayer. During the winter months hardly an evening has passed but they have had Gospel meetings and prayer. Their fervour and zeal has been an inspiration. We thank God for these simple but fervent souls.

Some months ago formed a committee of young men of the church for the purpose of tract distribution

by post, confining the present activity to the district of Coronel Suarez, extending to all the isolated farmers, irrespective of creed or nationality. Thus we were able to reach 150 families with Gospel literature in

their own tongue. They receive the "Good News" every month.

Some time ago we felt the need and responsibility of visiting the neighbouring towns. Consequently it was decided to send

two brethren for two consecutive Sundays to the first town with tracts and then to hold a meeting or two on the following Sunday, accompanied by the brass band, which, by the way, is now 16 strong. Thus far three towns have been thoroughly worked and visited with Gospel literature. I firmly believe that the Lord would have us open another outstation at Pigüé, as this town would seem to be the one in which the Catholic church has its greatest stronghold in the province.

In all we have disposed of not less 5,000 tracts in Spanish, English, Italian and German. The Lord will undoubtedly bless

these silent messengers.

We have visited our outstation. La Madrid, regularly every Sunday, with occasional meetings in the week, and have had the joy of baptizing our first convert. I have also paid a ten days' visit to the Pampa, for the benefit of our isolated brethren, and held seven meetings in different places in Spanish and German.

#### Campana.

Mr. E. A. Strange writes:-The past year has been one of great trial for the Church on account of a fierce persecution raised by some who went out from us because they were not of us. But God brings good out of evil, and the result of the persecution has been that more interest has been roused in regard to the Gospel. have found by experience that the slow work is the surest in this country. We have sought to teach seekers that Church membership is a great Mrs. E. A. Strange. privilege as well as

a grave responsibility.

The Sunday School has been an important factor of our work. It has made steady progress in spite of much opposition. We have added new children and have had

examples of our scholars being instrumental in getting their parents to the meetings. Our chief difficulty is to keep the scholars. As soon as they begin to attend, opposition is raised among relations, and in many cases the children becoming terrorized, fear to come again.

We have established a preaching Station in Escobar, a neighbouring town, which we visit once a fortnight. The work is difficult there on account of much superstition. I have also made periodical visits to Arroyo Fermin, some 15 miles distant. Some months ago I made a special trip to the third section of the delta of the Parana River, and had the pleasure and privilege of preaching the Word of God to many who heard it for the first time.

We are convinced more than ever of the necessity of establishing a regular work on the itinerant system which can only be carried on by having a motor launch for the purpose. For five years I have made these journeys, in sailing boat and rowing boat, which have been both slow and dangerous. We are hoping also to further our evangelization work inland.

Each month we have given out hundreds of tracts with sound Gospel teaching and invitations to our meetings.

We feel the need of a day school in connection with the work. This would be a forward movement and would ensure a good education for the children of our members. The work among the women has been faithfully continued, a women's class having been held once a week throughout the year.

The building of the new Mission House has attracted attention, and some of the influential citizens have complimented the Mission on possessing such a fine property.

#### San Isidro.

Mr. William C. King writes:—San Isidro is one of the suburban towns of Buenos Aires, and this makes our work there all the harder, as we are opposed by all the latest forms of worldly attraction.

Thus far we have not formed a church, as we feel there are those things in the lives of some of our little band of Christians that cause us to move slowly in this direction. Our Gospel services are held regularly, and

we have to praise the Lord for the many strangers whom we are privileged to welcome.

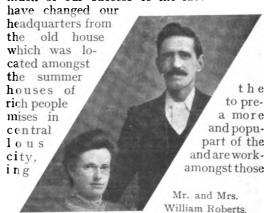
Our Sunday School work presents difficulties. We made a fresh start at the beginning of the year with but one scholar. It has since been our joy to see the attendance rise to 18. This is indeed a land of liberty, and owing to the indifference of the parents the children are allowed to do pretty much as they please. We have to contend with the indirect influence of the Romish priests in the day schools, where the children are punished if they attend our meetings, and where they are taught that it is a great sin even to enter our Hall.

We have carried out a campaign of house-to-house visitation in San Isidro and in another little town in the camp, and many tracts and portions have been distributed. One cannot but be struck by the change of attitude amongst the people. Many who at first were fierce in their opposition now accept the tracts with pleasure, and acknowledge the truth of what they read, and even reproach us that we have been so long in coming back. These more than compensate for the sorrow of seeing others destroy the tracts as they take them from our hands.

We have also united with Señor Bartolo Brisco in visiting Victoria, which is a railway centre between San Isidro and San Fernando.

#### San Fernando.

In reviewing the work of the past year Señor R. Bartolo Brisco writes:—We have to praise the Lord for the progress we have been privileged to witness. We attribute much of our success to the fact that we



#### IN ARGENTINA DURING 1912.

whom we can more readily reach with the Gospel.

Our present Church membership is about 22, but we have many Christians attending

our services who united with us We have much maintaining the the children in our Sunday of them come are not Chrisare indifferent. Catholic Church flence over the usual.



Señor R. Bartolo Brisco.

have not yet in fellowship. difficulty in attendance connection with School. Many from homes that tian, the parents and the Roman has a great inchildren

In addition to my ordinary pastoral visitation I go whenever possible to the Hospital, but the Sisters of Mercy who are in charge are always opposed to me. We also visit the small steamers that run to the islands, and distribute tracts to passengers. We have much to contend with in the false teachings of the Romish Church, which have resulted in a feeling of repulsion towards things religious.

During the year we have held several meetings on the islands, with an average attendance of about 60, and the interest has been most marked. A small motor boat would be a very important addition to this branch of our work, as it would enable us to hold our meetings more regularly and frequently and also to do some visiting amongst the people.

#### Chubut.

The work of the E.U.S.A. in Chubut is the outcome of a revival which took place amongst the Welsh settlers in that Territory, about the same time as the revival in Wales. A number of Congregationalists, Calvinistic Methodists, and Baptists formed a Committee to study the question of evangelising the Spanish-speaking people. The result was an invitation to Mr. W. Roberts, then of Coronel Suarez, to visit them, and later on the Regions Beyond Missionary Union was invited to find a Missionary, preferably Mr. Roberts, the aforesaid Committee making itself responsible for £125 a year towards his support, and the R.B.M.U. to make up the rest. Both

the Field Council and the Home Directors felt it to be a call from God.

In June, 1909, Mr. Roberts left Coronel Suarez and proceeded to Chubut.

Mr. Roberts has made Trelew his centre, a town of some 2,000 people, and at present the main business centre. Here he has a Sunday School, services on Sunday, and a week-night meeting. In Gaiman, with some 600 people, 10 miles away by road or rail, he has a weekly children's meeting in the afternoon, and one for adults in the evening. These are held in rooms lent him by Welsh residents in sympathy with his work. He also makes frequent visits to Rawson, the capital, with some 700 people, some to miles away from Trelew by road, and goes occasionally to Madryn, the port, some 40 miles by rail, with about 1,000 inhabitants. Periodical visits are also made to some of the Welsh chapels in the country.

Mr. Roberts writes:—

"Chubut, they say, has 30,000 people. It is a territory as large as Great Britain, so we only know a little corner of it: 30,000 people, and I the only one seeking to reach the Spanish section (which comprises the great majority) with the glad tidings. If only the young Welsh Christians of the valley were fired with the love for souls, this territory might be easily evangelised. Thank God, there are many among the Welsh friends who are trying to do something for the 'other sheep' around, but much more might be done. We have been here nearly four years, toiling all the time but catching few fish. We hope to have a good haul ere long, for many in Trelew have been coming regularly to our meetings.

"The Hall is near to the place where wagons bringing wood and grain from the country camp out, and the men come constantly to the meetings and carry Gospels and literature back to their distant homes, some of them

200 or 300 miles away."

Mr. Roberts pleads very earnestly for the means to purchase a fine piece of ground that is available on which to build a Mission Hall, such as they have on the other Argentine stations. £1,000 would secure this and put the work on a solid footing. He says:—"Can you not persuade some one at home to give us that sum? As you know, it is only by building that we can save the heavy outlay in rent."

# The Brazilian Field.

BRAZIL offers by far
the largest scope of
any of the South
American Mission Fields,
both in extent of territory and population.
It shares with Argentina
and Chile the progressive
commercial spirit, and
the work of Missions from
their first inception sixty
years ago, by Dr. Kalley from
the British side, and the
Presbyterians from North

America, has borne larger results than elsewhere in the Continent, so that Missionary work generally in this huge Field is to-day more firmly established, more widely spread, and more fully organised, than has yet been possible in any of the Spanish-speaking Republics.

Just as the attitude of public opinion at

Mr.

Bryce W.

Ranken.

home towards South America is steadily swinging round from indifference to lively interest, so the attitude of Brazil is changing year by year towards the Gospel. Persecution is less and less bitter, the law guarantees religious liberty, and the authorities are disposed to enforce increasingly Romanism, as a foe, loses guarantee. ground daily, and we can praise God for increasing numbers of the people who are willing to give at least a hearing to the Gospel. There is a growing class quite convinced that the Gospel is the truth, and according to God, but who will not as yet pay the price of forsaking the world to follow Christ. At the same time the number of those who leave Romanism, thinking it to be Christianity, and who launch out into spiritism, vague philosophies, or upon an absolutely irreligious career, grows with terrible strides—the men of the educated classes are, practically as a body, already to be found in this category, and are vastly more difficult to draw into a

most bigoted Romanist.
Cities are growing by leaps and bounds. São Paulo numbers now almost 400,000 souls; and altogether, a new Brazil, material,

vital faith in God than is the

intellectual and religious, is rising up before our eyes. God grant that the Gospel may have fuller and freer course and effectiveness among this great people, in this time of flux and transition. Did the Christian Church realise to the full the importance of grasping the oppor tunities presented to-day, before the chill of fixed agnosticism settles down upon Brazil, the Gospel forces would be multi-



Mrs. Bryce W. Ranken.

plied ten or twentyfold in the next two or three years.

The year closed with considerable advances in nearly all directions.

**COLPORTAGE.** Especially has advance been the note in our Bible work. The general conditions of the country constitute an urgent call and a special opportunity for the spread of the Word of God. Through the generous co-operation of a sister in North America, deeply interested in this work and in the building up of a native ministry, we have been able to enlarge this section, and show a total circulation almost four times greater than any previous year, *i.e.*:—

Bibles.	T	estaments.	Portions.
Sold: 1,689		6,647	 6,745
and 13		135	 675

given free in special cases. A good many hundreds of evangelical books have also been placed in the hands of the people, 35,912 tracts distributed, and a large number of untabulated meetings held in the course of this work.

The great bulk of the Bible work, and arduous service it is, is done by our Brazilian converts, for whom it forms a most effective training ground.

We have to praise God for most cordial and helpful co-operation on the part of the American, Scottish and British and Foreign Bible Societies.

**SÃO PAULO.** At headquarters the work until June was under the care of Mr. and Mrs. Glass.



Miss Anna Stricker.

#### THE BRAZILIAN FIELD.

when they were set free for furlough by the return of Mr. and Mrs Ranken. The year's service can be summarised in the following figures:—

Meetings. Attendances. Visits. Tracts. 427 20,295 250 27,015 Conversions. Losses. Total Believers. 37 10 140

The pastoral work in São Paulo has often to be greatly neglected owing to the pressure of the much general service which accumulates at the headquarters of any active Field work. There is a constant

drain of time and strength for correspondence with the interior and abroad—the correspondence and work entailed by the Colportage section alone is surprising. Some tons of Scriptures and other books have to be ordered. carted, unpacked, checked, distributed or re-despatched every year; tours have to be planned and arranged for; animals bought and sold; records kept, etc. The tract section also takes a considerable time for translation or compiling, proof-reading, despatching, etc. Add to this constant calls from native Christians, visitors, and guests requiring attention, book-keeping, preparation of monthly accounts for all workers and colporteurs, compiling of reports and returns for London office, journeys of superintendence, etc., and a glimpse will be had of the strenuous work entailed upon whoever is placed at the centre, and the necessity for a second pair of workers to share the strain.

**JACAREHY.** Up to October, the work

here was under the charge of Miss Andrew, assisted by Sr. Galdino, a native worker. Since October it has been in temporary charge of Mr. and Mrs. Benfell, during Miss Andrew's absence on furlough.

The town



Miss A. M. Andrew.

continues] to be fanatical and dark, but is at last feeling the impulse of new commercial activities and industries. New people are entering, houses are hard to find, and rents nearly doubled; all signs that the old, sleepy, stagnant Jacarehy is awakening. We trust soon to see a new attitude toward the Gospel. The year's work shows:—

Meetings. Attendances. Visits. Tracts. 263 5,022 333 6,362 Conversions. Losses. Total Believers.

**PARAHYBUNA.** This thriving, but dark little town was entered during the early part of the year, and since September has become a main station, with the outstations attached of Sallesopolis, Santa Branca, Orives and Caraguatatuba. The Brazilian pastor-evangelist, Sr. Benedicto Hirth, makes a monthly circuit of his Field on mule-back. The region is one of the oldest settled in the State, and has been blighted by generations of priestly misrule. Idolatry thrives, so does persecution, rum, impurity and illiteracy; Sunday markets obtain everywhere; still the Field has given good results for less than a year's work, and we are hoping to see it become a very fruitful The returns are:—

 Meetings.
 Attendances.
 Visits.
 Tracts, etc.

 177
 . 4,854
 . 175
 . 5,621

 Conversions.
 Losses.
 Total Believers.

 22
 . 3
 . 26

CONCEIÇÃO DO RIO VERDE, in the State

of MinasGeraes. has suffered more than any of our stations from lack of workers, not having had a pastor since Bro. Smith left in March, 1911, until in October last we were able to establish Sr. Galdino there as provisional



Mr. and Mrs. Carl W. Cooper.



Mrs. Benfell's worker. residence in the interval was a help to the Church. The year's returns show :-

> Meetings. Attendances. 206 3,915 Visits. Tracts, etc. 386 70 Conversions. Losses. 4 Total Believers.

> > 36

Mr. Frederick C. Glass.

CATALAO. The first of our series of stations in Govaz State has had a good year, though hampered by the consistent ill health both of Sr. Conrado, the pastor, and Da. Marietta, his wife. The town has just been linked up with São Paulo by rail, and the new station was recently inaugurated, so that fresh tides of life are beginning to throb through what was one of the old-world, primitive regions of Brazil. Conrado reports an awakening of interest in the Gospel message, capital attendances, and a most encouraging outlook.

Catalao is the gateway for the State of Goyaz, and is bound to become an increasingly responsible and important point. The work at the outstations goes on well, and the year's totals show:

Tracts, etc. Meetings. Attendances. Visits. .. 6,195 .. 582 2,240 . . Total Believers: Conversions. Losses. 2

GAMELLEIRA. This, with its model Christian village, and its sub-station of Andorinhas, is one of the largest and most interesting of our interior centres. Bro. Ricardo is our senior native pastor, and a man of great downrightness for God. The work has suffered from the attacks of a group of malcontents, who had to be excluded from the congregation for unchristian behaviour, and the net results, in figures, show loss rather than gain.

Meetings. Attendances. Visits. Tracts, etc. 412 .. 12,152 .. 222 .. 735 Total Believers. Conversions. Losses. 131 14

To consolidate stimulate the material side of our Christian village at Gamelleira, it is of the greatest importance that some permanent industries be introduced, and we should be grateful to any friends who will enable us to equip the village with a portable kerosene, or steam, engine of about five horse power, Mrs. Frederick together with circular saw, maize and rice husking



C. Glass.

machines, and a corn mill. The village could then begin to supply the district, and develop some activity. At present all boards have to be sawn out by hand. Rice and maize are cleaned, and husked, or ground, by an awkward device known as a monjollo, driven very slowly by water power.

POUSO ALTO is our newest station in Goyaz, and in charge of Sr. Arthur Tavares, perhaps the most indefatigable worker in itineration that we have in the Mission. The station was the subject of one of Rome's spiteful attacks about the middle of the year, when the Hall was invaded, the believers assaulted, and the furnishings smashed to pieces. Sr. Tavares has a widely scattered field, and his furthest outstation is four days He contrives to visit it nearly every month. The totals are:-

Meetings. Attendances. Visits. Tracts, etc. 5,266 430 2,802 Conversions. Losses. Total Believers. 19 19 39

> GOYAZ CAPITAL. The work here has gone on very well since Mr. and Mrs. MacIntyre took charge, and the number of converts has grown steadily. Our brother and sister have a somewhat difficult field, the Capital being the home of the official classes of the State. A good deal of valuable itineration work been done during year, and foundations laid for new out-stations. The year's totals are:--

Miss Alice Cooper.

### THE BRAZILIAN FIELD.

Meetings. Attendances. Visits. Tracts, etc.

272 5,001 1,243 5,773

Conversions. Losses. Total Believers.

14 · 7 · 45

cuyabá has been in difficulties all the year, because Mr. Bernard was unable to secure a Hall, and meetings had to be held in the homes of the believers. In October Mr. Bernard was obliged to leave for

furlough, and we had no workers to send to take his place. In consequence, this station is practically unoccupied, though Sr. Gandon, the converted lay monk, is doing his best to hold things together until someone can be sent. Reinforcements for this State of Matto Grosso are urgently needed; there should be at least two married couples, and one itinerant evangelist. We ask special prayer that this need may be met, so that

this vast interior region may be more adequately reached with the Gospel. We count a little band of fifteen converts in the capital.

THE BRAZILIAN ANNUAL TOTALS, in statistical form, are thus:—

are thus	:	
Meetings.	Attendances.	Visits. 3,478
2,455	64,975	
Tracts, etc.	Conversions.	Losses.
52,525	119	56
J-1J-J	Total Believers.	
	~ TT	

5**II** 

The visits do not include those made by the Colporteurs, many thousands in number, nor do the converts include a considerable number living now at points where we have no work in progress.

At all our stations the standard of practical Christian living is set high. Did we lower it to permit the use of alcohol, cards,

tobacco, lotteries, Sunday trading, and such like, we could treble or quadruple our number in a few months, but we have always believed that God cares more for quality than quantity; and that, in any case, one out-and-out Christian life will



Mr. Morris Bernard.

tell more for Christ than twenty worldly ones.

In connection with our Tract work, an urgent need is a printing press of greater capacity. At present we have a small pedal-driven press, which can only take a sheet about the size of a page of this Magazine. During the year we have circulated 88,437 tracts, a very large proportion of

these from our own little press, but the labour and cost of producing them may be seen, when we tell you that to print 10,000 copies of an eight-page tract, it is necessary to pass the paper sheet by sheet through the press, feeding and withdrawing each one by hand, 40,000 times, as well as ink by hand; whereas with a large press, taking four pages at once, this would be reduced to half; or with a power-driven roller press, to one

quarter the number of impressions, with a vastly increased output. We need badly a wire-stitching machine; at present all our stitching has to be done with a small office hand stapler, and to stitch 10,000 tracts, our usual edition, takes several days of laborious service, instead of a few hours.

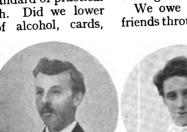
The need of a combined Hall and residence in São Paulo has already been referred to in the Magazine, and we trust our

friends will keep this prominently before them in prayer. It becomes more and more urgent, as during the course of the past year the metable ago cost £246 a year, have been raised to £342. Similar premises in England could be easily obtained for £60 or £65 a year.

The figures speak for themselves.

We owe a deep debt of gratitude to the friends through whose co-operation, by prayer

and gift, the work above chronicled has been made possible. While to God, whose love and power have given such gracious increase upon the seed sowing and planting, we can only offer heartfelt praise, and deeper consecration.



Miss

Mr. and Mrs. A. Macintyre.

# Peru.

THE history of the work in Peru is a sad one, and it has not been without bitter agony and tears that the Gospel has been planted in that land. From its earliest stages the work seems to have been opposed by all the



Mrs. W. T. T. Millham.

forces of hell, and bitter persecution has been the lot of those who have sought to lift up Christ More than one in Peru. grave has sealed that land for Christ; and though victories have been won, and wonderful progress has been made, they have left deep scars on the hearts of the workers who have been called to the fellowship of His sufferings in a very real sense.

The old days of intolerance and persecution have, however, passed away, and the people are coming to recognise and appre-

ciate the objects and the message of the Missionaries. The law still stands on the statute book prohibiting "the public exercise" of any other religion than the Roman Catholic, but the sentiment of both government and people has moved far away from

that intolerant position, thanks largely to the beneficent work of those against whom it is directed, and the growing appreciation on the part of all classes of the benefit that such work is bringing to the people and the land.

The work was never more promising, nor so pregnant with possibility as it is now, and all our workers in that field, although already overworked, are just longing



Mr. W. T. T. Millham.

to be able to reach out and embrace the many opportunities that present themselves on all sides for further and fuller service.

#### Lima.

In Lima, the capital, a strong and vigorous up our printing press, and a growing stream

work is being prosecuted, and in the city where once the dread shadow of the Inquisition lay dark over the lives of the people a healthy young evangelical church has grown up under the fostering care of our Missionaries; and the sound of Gospel song has come to be heard where once the flames leapt and roared around the victims of Rome's diabolic cruelty.

In Lima has been set



Mr. and Mrs. J. Ritchie.

of Gospel truth is being poured out over the land. Our monthly paper "El Heraldo" has been the means of great blessing and enlightenment to many far removed from opportunities of hearing the glad tidings; and encouraging in the extreme are the letters received from all parts of the republic telling of appreciation of the truth thus learned, and asking for further help. Here as elsewhere we are ham-

#### PERU.

pered through lack of funds, and had we the necessary support this Gospel Press might be made the means of bringing the light of the Gospel to multitudes who otherwise would never have the opportunity of hearing.

In connection with the Lima work there has also been established a literature depôt, through which large numbers of tracts have been distributed gratis, while £186 worth of Christian literature was sold during the first year, and

that with a very inadequate stock. This also is growing and promises to be a most valuable agent in the circulation of the truth throughout Peru.

The work in Lima has contributed largely

to the evangelization of Peru, having had the honour of providing the British and Foreign Bible Society with many of its best colporteurs. These brave men have travelled all over that vast republic circulating the Scriptures, suffering innumerable hardships and being persecuted at times to the point of death for the sake of the Gospel. By their labours the Word of God has penetrated to the most remote districts of that land, and seed has been sown in hearts of which

we may never know till the morning of the great Harvest-home.

Mr. Ritchie, who has just returned to

the field after a short furlough, is concentrating on the training of a band of young Christians whom it is hoped to use in itinerating evangelistic and pastoral work throughout the republic.

Through the kindness of a friend in Scotland we have been able to acquire our present hall in Lima which we were in danger of losing. This is a most valuable

Mr. G. F. property, and its acquisition will give stability and



Miss Rosa Trumper.

permanence to our work in the capital.

#### Arequipa

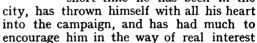
In Arequipa, once a fanatical stronghold of Romanism, and where not many years ago it would have been impossible for a Missionary even to have lived, we have now an active and most promising work, with an attractive hall on one of the main streets of the city, where night by night the old story is

told out to those to whom it is all new.

Arequipa offers unique opportunities of

getting into contact with the cultured youth of Peru. Here is one of the four universities with which the country is endowed, and

here gather large numbers of the young men from the best families Sad to say, at of the republic. these seats of culture the instruction given tends to destroy any respect these young men may have for religion, and to turn them out to face life shorn of any faith in God and with a cynical contempt for any moral basis of conduct. Here is a great field for a strong and manly presentation of the Gospel of Jesus Christ; and Mr. Sears, in the short time he has been in the



on the part of these young men. There is a vigorous little church in Arequipa whose members are keen Christians; and our native helper, Señor Cabello, is untiring in his efforts to bring others to know the Saviour who has done so much for him.

THE NURSING WORK.—
Quite a feature of the work in
Arequipa has been the nursing
carried on by our Missionary
nurses, Miss Pritchard and
Mrs. G. F.
Sears



Miss May Pritchard.





has been invalided home and is slowly regaining health, while Miss Pritchard is carrying on the work single-handed and seeking to commend Christ to these people, and especially to the women, through this ministry. Miss Pritchard is one of those who prefer to do things rather than write about them, but those who know that station are able to value aright the importance of the quiet, unassuming work that has been carried on steadily for years by these devoted nurses.

Here, as in Cuzco, the nursing has proved the means of gaining access to some of the most fanatical and bigoted homes in the city, and once an entrance is gained it is not long before the people come to recognise by the loving ministry of our sisters how unfounded have been their prejudices; and distrust gives place to confidence and a willingness to listen to the Gospel message.

A magnificent opportunity has recently pre-



and the remainder in instalments. £1,000 would enable us to purchase outright this most valuable property. May God lay it on the hearts of some of His stewards to render this service to the cause of Christ in South America.

#### Cuzco.

Here in the old Inca capital—the City of the Sun—has been the heart of our mission in Peru; here the battles have been fought; here lives have been laid down, and here some of the most notable and wonderful victories have been won. It was from Cuzco that our Missionaries were driven in the early days, escaping only with their lives. It was to Cuzco they returned in the face of bitter opposition and persecution, despised, distrusted, hated and feared. And

it is in Cuzco that we have seen the whole attitude of the people change towards us and our work, as they have come to understand us and recognise for what we stand, and the message we have to bring.





Miss Esther S. Watkins.

work of our devoted nurses. It seems impossible that we should ever be able to get behind those walls of distrust and prejudice built up by the priests in the minds of the women. The nurses found the key to the fast-closed door, and their loving ministrations have swept away the misrepresentations and misunderstandings to such an extent that there are few homes in Cuzco to-day where they are not gladly welcomed, and where they have not opportunities to tell the story of Christ's love. Miss Elder sends a most interesting account of her experiences in this work, which, owing to considerations of space, we are reserving for our next issue.

#### PERU.

Mr. E. C. Austin, who is in charge of the work of the Cuzco Station, says:—

The outstanding event of the last year in Cuzco was the visit of Rev. Chas. Inwood. The ministrations of our dear brother and director and his most helpful counsels were greatly appreciated by us all. It was a real time of spiritual uplift and blessing of which we shall always have happy recollections.

Mr. Inwood spoke at two of our meetings (Spanish) by interpretation, and these were well attended, and much interest was manifested. He also was with us at the celebration (Spanish) of the Lord's Supper on the first Sunday of September. I was hoping some baptisms might have taken



Mr. and Mrs. E. M. Foster.

place during his visit, but it was deemed advisable to postpone these.

Later I had application for baptism from a man who I believe has been genuinely converted to God during a stay of some months in Cuzco. I would have baptized him, but he left for La Paz before I could arrange a convenient time. Mr. Baker of the Canadian Baptist Mission has written informing me that he has applied for baptism there. I replied agreeing to this, and I presume by this time the good man has made public profession of his faith.

At the time of writing I have another application from a young man whom I have known for about a year and a half, and whom I hope to baptize and receive into fellowship shortly.

The Sunday School continues to prosper and advance. The highest attendance yet

was reached last month, viz. 108, or an average for the month of 27 per Sunday. We are aiming for an average of 30, and hope to get there soon. The total attendance for the quarter ending December 31st, 1912, was 257, an average of 21 per Sunday. During the same period in 1911 the



Miss Iza Elder.

attendance was 198 or an average of 14 per Sunday.

On the afternoon of January 1st a New Year's festival was held, which took the place of a Christmas tree entertainment we had planned but could not arrange for.

Lantern views were shown, the children grouped on the platform sang hymns used only in the Sunday School sessions, and some sixty presents were distributed to as many happy recipients, these being things kindly left by Santa Claus when on his rounds on Christmas Day! In all, including parents and older folks, there were about one hundred present.

There has been a flood of amusements of one kind and another which have interfered rather seriously with the attendance at our meetings.

Three cinematograph shows have been operating in different parts of the city, and as this is a new thing for Cuzco they are

being pretty well patronized. They give performances every week-night and twice on Sundays, and the prices of admission are within the reach of the poorest.

The bull-fighting and cock-fighting season, a merry-go-round in one of the plazas, celebrations in honour of the new President



Miss Ethel K. Pinn.

of Peru, and other attractions and distractions have tended to eclipse even the church fiestas and other ecclesiastical functions.

That our church members are still very weak and easily turned aside by these lesser things has been evidenced by their frequent absences from our meetings not only during the week but also on Sundays. Pray for them!

In order to provide a way of escape from temptations during the Carnival period we invited those who attend the meetings, and others, to spend the afternoons of February 3rd and 4th at the Mission house. A good number accepted the invitation and pleasant times were spent each afternoon with games, singing, discussions and refreshments.

On January 1st Arturo Cartagena com-

menced his duties as native helper at this station. I am giving him daily biblical instruction and am pleased with his conduct and progress thus far. With his help I have been able to open the room at the back of our hall as a reading-room every night of the week with the exception of those when our meetings are held, and quite a fair number of young men are coming to read, and play draughts and chess, etc., on these evenings.

Mr. T. E. Payne. Miss Trumper has started a class of boys and girls of our Sunday School who meet three nights each week from 7 to 8 to study English.

I have rented an additional room at the back of our reading-room which serves as a storeroom and also as a class-room for the children.

At the beginning of the year almanacs and blotters prepared by our press in Lima were distributed freely and widely, and have been very gratefully received by all. Some notices of our meetings tastefully printed on cards by Mr. Millham have been placed in the three Cuzco hotels and in the majority of the barbers' shops. They will serve as permanent announcements of our meetings in these public places.

Another annual donation to the British

and Foreign Bible Society amounting to £2 14s. was contributed by members of the Cuzco Church and sympathizers, and forwarded to Mr. Pulling in Callao. For about two weeks at the end of October and beginning of November Mr. Pulling was with us, and I record with gratitude his kind help in preaching, etc.

I also wish to record with much appreciation and gratitude the kind help rendered gratuitously to our nurses and others by Dr. Nelson of the Yale Scientific Expedition

who was with us for a short time.

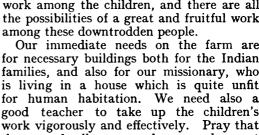
#### Urco Farm.

There remains the work on the great Indian farm to be mentioned. This work and Mr. Payne who is in charge of it have suffered a great blow in the loss of Mrs.

Payne, who fell asleep on December 18th, 1912, after a short but severe attack of typhoid fever. Much prayer has gone up on Mr. Payne's behalf, and we cannot but believe that God will bless a work and workers that He has caused to pass through so much darkness and Mr. Payne has been making a magnificent fight against overwhelming difficulties to get this great property established on a satisfactory basis and thus to clear the way for definite evan-

gelistic work among the Indians. has been done to improve their material conditions, their confidence and affections are being won by humane and kindly treatment, beginnings have been made in school work among the children, and there are all the possibilities of a great and fruitful work

Our immediate needs on the farm are for necessary buildings both for the Indian families, and also for our missionary, who is living in a house which is quite unfit for human habitation. We need also a good teacher to take up the children's work vigorously and effectively. Pray that these and all our needs may be met according to His riches' in glory by Christ Jesus.



Digitized by Google

# Statement of Receipts and Payments for the Year ending 31st March, 1913.

	GENERAL	ACCOUNT.	
Dr. Receipts.		Payments.	Cr.
, Argentina , Peru , Brazil , Home Expenses , Orphanage  Fo Extension: Subscriptions, Donations and Sales— For Magazine and Publications , Indian Work, Brazil, etc , Coffee , Building Fund (S. Paulo) , Passages, Outfits, and Furloughs , Peru (Special Purposes) , Do. (Missionaries own worker)	f s. d. f s. d.  321 10 11 10 19 71 332 9 9  3,762 16 01 143 0 6 1,168 17 8 247 1 11 51 16 0 56 16 41 10,430 8 6  409 12 10 4 0 7 12 2 7 49 7 9 79 18 2 135 11 11 1 0 6 13 4 1,000 0 0 3 0 0 1,700 7 2	## S. d.  ## S. M.  ## S.  ## S. M.  ## S. M.	
	PUTUMAYO	ACCOUNT.	
Dr. Receipts.		Payments.	Cr.
1913. March 31st. To Subscriptions and Donations	£ s. d.	f. s. d.  1913. March 31st.  By Expenses—	£ s. d.
		Salaries, Allowances, etc 503 5 2 Postages and Sundries 139 3 1 Printing, Stationery and Adver-	

1913. march 31st.						1913. March 31st.
To Subscriptions and Donations	 	• •	5,777	15	1	By Expenses—
						Salaries, Allowances, etc 503 5 2
						Postages and Sundries 139 3 1
						Printing, Stationery and Adver-
•						tising 105 8 6
						Meetings and Travelling 21 16 6
						Outfit, Passages, and Expenses of
						Expedition 1,427 17 3
						2,197 10 6
						By Balance in hand—
						Williams Deacon's Bank Ltd.:
						Current % 1,080 4 7
						Do. Deposit % 2,500 0 0
						3,580 4 7
		_				3,300 4 /
		7			-	fr non an
		t,	5,777	13		£5,777 I5 I
		-				

We have examined the above Cash Statements with the books and vouchers produced to us and certify the same to be in accordance therewith.

LIVESEY & CO., Chartered Accountants, 63, Coleman Street, London, E.C. 14th April, 1913.

Friends in Liverpool and District are informed that the Rev. J. W. Skinner, 23, Malpas Road, Liscard, is prepared to give his Lecture on "The Story of the Putumayo" in any church or chapel within reasonable distance. All communications respecting this should be addressed to Mr. Skinner, as above.



# Chats with the Children.



MY DEAR GRANDCHILDREN.

I guess I need not explain to you what a "collection" is. Here is a story that I heard about one some time ago, and I want to pass it on to my Grandchildren, especially those who may be Missionary Collectors. But, there, I hope you are all Collectors.

In a large Church they were once having a Missionary Service, and there was a little chap present who was greatly interested in all that was said. By and by when the collection was taken

up he found he had no coin of any kind, not even a farthing, so he asked them to place the plate on the floor, and then he stepped on to it, saying that as he had nothing else, he would give himself to go to the heathen.

give himself to go to the heathen.
Someone says "That's an old story!"
So it is, I myself heard it for the first time many years ago, but I recently learnt something about it which was fresh and which greatly struck me.

I was informed that a little lad actually did offer himself as a Missionary in this way, and that the story is often told in heathen lands, and has a wonderful effect on the poor folk who know nothing of Jesus and His love, as they hear what an English boy once did for their sakes. No, no, that is wrong! What am I saying? We don't do Missionary work for the sake of the heathen, but for the sake of Christ.

Now some of you clever boys and girls are thinking that I want you to step into the collection plate at your

next Missionary meeting. Oh, dear no, I don't. But I do want you to do something else, and I think I cannot do better than tell you another story, this time about a little girl, so that you may see my meaning.

Ellerthorpe, the hero of the Humber, who had rescued many from drowning, was once at his duty on board ship when a cry was raised: "A child overboard!" In an instant he was in the sea, and soon both were again on deck. Next

day the mother took the child up to the brave man, and said: "This is the gentleman who saved you from the sea. What are you going to give him?" For a moment the child was speechless, not knowing what to answer. But suddenly she put out her hands and said: "If you please I have nothing else, but I will give you a kiss." The rough sailor had received many valuable presents, but he declared that the child's kiss was more to him than all beside. Why? Because she had given all she had—her love. This is what Christ wants—our love.

Now I think I have shown you what you all can give to Jesus and what He is longing to receive from you—the love of your life, and if you give Him this everything else will follow.

If he calls you to give yourself to go abroad for Him, and carry His Gospel to South America, you will go.

I believe God does call boys and girls to be Missionaries, while they are boys and girls, so that they may have their school days and the years that come just after to get ready for the work of their lives.

If God calls you to stay at home and do Missionary work for Him there, by your example and influence and I hope by more active service, you will stay.

Or, if He should call upon some of you to bear a cross or burden for Him, if He has your heart's love, you will be ready.

I have preached you a long sermon, I hope not a dry one, and you have listened well, and now I know you want to be off to your game or your book, so run away and enjoy yourselves. Only amid your fun and frolic, and during your happy playtime do not quite forget all that has been said to you by

Your affectionate
GRANDFATHER.



As the photos of all the grown up Missionaries are to be in this number of the Magazine, we must have one too for our page. Here is the youngest Missionary at our Station at Arequipa, Peru, Nancy Joyce Sears, aged 6 months.

Lucy Nuttall (Bolton) and Jean Macpherson (Leeds) were the first to let me know that "smiles" is the longest word in the English language, because it has a mile between the first and last letters. So they get the prizes. But then you see we all forgot these words. "Colleagues"—with more than a league; "transcontinental"—with more than a continent; and "interoceanic"—with more than an ocean, between their first and last letters. This is something for you clever boys and girls to puzzle out. KEEP ON SMILING, while you do it.

Competition in March Number.

#### New Competition.

What is your favourite Missionary Hymn, and why? A prize for the best answer.

# World's Evangelical Alliance

(BRITISH ORGANISATION).

19. RUSSELL SQUARE, LONDON, W.C.

A Cordial Invitation is given to the Readers of "South America" to attend the

### 675 ANNUAL MEETING

DATE MONDAY, MAY 19th.

HOUR. 3 p.m.

LARGE KING'S HALL (Holborn Restaurant). PLACE

The Right Hon. LORD KINNAIRD. **CHAIRMAN** 

(Supported by Members of the Council and other influential friends, including representatives of Foreign Branches.)

Rev. Preby. H. W. WEBB-PEPLOE, M.A. **SPEAKERS** 

(Who will present an abstract of the Annual Report) and the

Rev. G. CAMPBELL MORGAN, D.D.

TICKETS -Not Necessary.

(But there will be a limited number of specially Reserved Seat Tickets for the Afternoon Meeting, price 1/- each, for which early application is desirable.)

At the close of the Afternoon Meeting, the new Alliance House, No. 19, Russell Square (5 minutes from the King's Hall) will be open for inspection.



KINDLY MAKE THE MEETING KNOWN TO YOUR FRIENDS.

#### WORLD'S EVANGELICAL ALLIANCE

(BRITISH ORGANISATION).

19. RUSSELL SQUARE, LONDON, W.C.

THE WORLD'S EVANGELICAL ALLIANCE (British Organisation). Founded in 1846. Incorporated 1912, exists to enable Christians of British and Foreign Nations to realise in themselves and to manifest to others that living and essential Union which binds all true believers together in the fellowship of Christ. It seeks to manifest Unity, to promote Co-operation, and not to create uniformity. It is not a party or political organisation.

THE ALLIANCE is a WORLD-WIDE MOVEMENT, with Branches in many lands. It is the permanent centre of International appeal on behalf of Persecuted Christians; it is also constantly labouring to advance the cause of Religious Liberty, and to follow its progress with various enter-

prises of Home and Foreign Evangelisation.

ITS MEMBERSHIP includes members of Reformed Churches throughout the world. During the last sixty-seven years it has successfully taken up work unique in its character, which could not be done by any other Society, or by any one Church. It has held eleven International Conferences in some of the principal cities of Europe and America; it has afforded a bond of Union and Intercession in the Universal Week of Prayer which has grown to be co-extensive with the Christian world, and during the first complete week of each new year the Week of Prayer Programme, translated into various languages, guides the devotions of all Nations.

FINANCIAL HELP IS GREATLY NEEDED. Subscriptions or Donations will be gratefully acknowledged by the General Secretary, from whom forms of application for Membership can be

obtained gratis and post free.

HENRY MARTYN GOOCH, General Secretary.

Telephone: 815 Regent.

Telegrams: "Christendom, London."

#### ACKNOWLEDGMENTS—Continued.

Recei					
110001	pt No.	£ 5. d	I.   Receip	pt No. £ s. d.	Receipt No. £ s. d.
4607		0 10	0 4687	Miss E. Kirbey 0 10 0	4765 Mrs. Forwell 0 10 0
. 8	Miss Parker	10	0   8	Rev. G. Smith 50 0 0	6 F. N. Ellis 5 0 0
9	Mrs. Watson	1 0	0   9	Mrs. Parry 5 0 0	7 Miss White 0 10 0
_	Anon. (B'ham)	0 1	0 4690	Southport P.C. member 0 5 0	8 Mrs. Mannington 0 10 0
4610	Miss Pulbrook and Friend.	0 4	1 1 1	Southport P.C 0 10 0	Per Rev. A. S. McNairn.
7010	A Friend in Dunblane		0 2	T. Wright 0 15 0	Anon. (Westminster Chapel)* 0 10 6
j	Miss Ruffles		ŏ   3	N. Golden 2 0 0	,, ,, ,, ,, ,, ,, ,, ,, ,, ,, ,, ,, ,,
3	Misses Honeyman		ŏ 4	Miss R. Gardiner 1 0 0	" (Bristol) 0 10 <b>0</b>
Ă	M. Macgregor		Ď ¦ 5	J. W. Buckland	Per Rev. G. Campbell Morgan, D.D.
Ś	R. Petch		<u> 6</u>	Dr., Mrs. and Miss Cash 5 2 6	Anon 2 0 0
ě	W. Reed		0   7	Miss Potter 0 4 0	
ž	P. C. P. Lupton		Ď   8	Miss M. Penny 2 2 0	Miscellaneous.
Ř	A. D., Bournemouth		ŏ   9	Miss H. Butcher 0 10 0	Miss T. Wilson, Glasgow—
9	Mr. Champion		Õ 4700	Miss S. Searle 0 12 1	8 Flannelette Petticoats,
4000			0 1	Miss S. Bracey 0 9 0	3 Sailor Suits (Girls),
4620	Miss Thomas		8 2	Miss M. Reid 0 19 0	r Cotton Frock.
_	T. R. Sparks		0 3	W. S. Allen 5 0 0	Bible House of Los Angeles Chinese Stamps
1	F. Neild		ŏ   4	Miss K. Sidgwick 0 2 0	M. H. SmallPkt. Foreign Stamps
j	Mr. and Mrs. Priestman		ŏ   5	Caversham Women's Adult	Miss BinnsPkt. Foreign Stamps
3	Miss V. Hewes		ŏ	School 0 10 0	Mrs. Shaw and Mrs. Skemp,
ă	J. E. Lack		ŏ   §	Mrs. Simcock 0 10 0	218 Articles (Putumayo)
Š	Mrs. Tetlow	ŏž	ž   7	Miss A. Burman 0 1 0	A. Scott Pkt. Foreign Stamps
	Parel DC	∫ Ŏ 1Ā	4 8	Anon 5 0 0	London Auxiliary.
6	Barrhead P.C	1 * 0 i	š   9	L.C.B., Jersey 20 0 0	Per Mr. A. M. Gilbert, Leytonstone.
7	For Mrs. Tod	0 6	0 4710	Miss E. B. Lee 0 10 0	7640 Mrs. Cooke
8	J. Edwards		0   1	A. Steel 0 5 0	1 Welcome Mission 0 10 0
9	Readers of Life of Faith	2 3 1	0   2	St. Clement's, Norwich 10 10 7	2 Anonymous 0 2 6
4630	Mrs. Furnass and Friend	0 4	6 =	Anon. (Sherborne) 0 10 0	
7000	J. Alexander		<u> </u>	"The Lord hath sent it". 1 0 0 Mrs. Rains 5 0 0	Per Mr. P. D. Harding, Manor Park.
'n	Mrs. Sylvester		8 3	Mrs. Rains 5 0 0	7093 Forest Gate P.C 0 12 3 4 Anon 9 10 0
3	Mrs. Hamilton		ŏ   4	Mrs. Wardlaw Scott 0 10 0 Manningham P.C 2 10 0	•
ă	E. L. Hales		ا آ		Per Mr. J. Park, Kensington.
Ś	Mrs. Johnson		6	Largo P.C	2052 0 12 6
Ğ	Mrs. Montauban		6 7	Mrs. Holdgate $\cdots \qquad \begin{cases} 0 & 2 & 6 \\ 0 & 2 & 6 \end{cases}$	3 Box 406 0 15 0
-	Miss Mossop		0 8	Miss Hornibrook and Friend 1 5 0	$ \begin{array}{cccccccccccccccccccccccccccccccccccc$
7	Mrs. Hawking		0   9	Mrs. Cameron 0 10 0	6 — 405 0 2 6
ğ	Mrs. Greenburt		0 4720	Mr. and Mrs. Scott 1 0 0	7 - 424 0 7 6
9	E. K. Simpson	5 0	0   4/20	Mrs. Pettigrew 1 0 0	8 — 409 0 2 0
4640	W. H. Hudson		0   2	Miss Foakes 0 10 6	$9 - 212 \dots 0 \ 4 \ 0$
1	Miss R. M. Barrow Clough.		0   3	Miss Robarts 0 5 0	2060 — 218 0 3 0
. 2	Glasgow Med. Mission		0   4	Miss Campbell 5 0 0	1 — 419 0 5 0
3	Miss I. Bryson		3   5	Mrs. Symes 1 1 0	2 — 213 0 3 0
2	Mrs. Hindmarsh		0 6	Chelsea Bapt. Ch 1 0 0	3 — 221 0 3 6
ě	Mrs. Farrow		ŏ l á	Robt. Love, J.P 0 4 0 Mrs. Denman 3 10 0	4 0 5 0
7	Peckham P.C		ŏÌŝ	Miss J. Parsons 0 1 9	5 Hornton St. P.C 0 19 01
į.	Miss F. Reeves		ň		Liverpool Auxiliary.
ğ	Markinch P.C		0 4730	Rev. G. Smith 50 0 0	Per Mr. F. W. Bird.
ACEO	J. Fairburn		0 -	Mrs. Clatworthy 5 0 0 "To give light to them	7551 N. Brown 0 10 0
4650	Miss Freeman		ŏ	that sit in darkness " 0 7 6	****
'n	Mr. and Mrs. Whitehorn		0 2	Wallington Bapt. Ch. Y.M.	565 F. W. Bird 1 0 0
3	D. S. Macnair		ŏΙ	Bible Class 0 5 8	Edinburgh Auxiliary.
3	D. S. Macnair	Ō 1Ŏ		Bible Class	<u> </u>
3 4 5		0 10 0 10	Ŏ	Bible Class	Per Mrs. Brown.
3 4 5 6	Miss Crockford Miss E. Kirkus Miss A. Farvel	0 10 0 10 0 10 1 0	$\begin{bmatrix} 0 & 0 & -3 \\ 0 & 0 & 4 \end{bmatrix}$	Bible Class	Per Mrs. Brown. 2096 Mrs. Ross 0 6 0
3 4 5 6 7	Miss Crockford Miss E. Kirkus Miss A. Farvel Mrs. Moon	0 10 0 10 0 10 1 0 0 5	0 0 0 0 0 4 0 5	Bible Class	Per Mrs. Brown. 2096 Mrs. Ross 0 6 0 7 Misses Paton 1 0 0
3 4 5 6 7 8	Miss Crockford	0 10 0 10 0 10 1 0 0 5 1 0	0 0 0 0 4 0 5 0	Bible Class.       0       5       8         Nat. B. Soc. of Scotland.       5       8       4         Miss Jarvis       0       5       0         Miss Webster       1       0       0         Miss Poole.       0       2       0         "A Friend"       25       0       0	Per Mrs. Brown. 2096 Mrs. Ross 0 6 0
3 4 5 6	Miss Crockford Miss E. Kirkus Miss A. Farvel Mrs. Moon	0 10 0 10 0 10 1 0 0 5 1 0	0 0 0 0 3 0 4 5 0 6	Bible Class	Per Mrs. Brown.  2096 Mrs. Ross
3 4 5 6 7 8 9	Miss Crockford. Miss E. Kirkus. Miss A. Farvel. Mrs. Moon. Miss M. W. Auld. Miss L. Relfe.	0 10 0 10 0 10 1 0 0 5 1 0 3 3	0 0 0 0 0 0 4 0 0 5 6 0 7	Bible Class	Per Mrs. Brown.  2096 Mrs. Ross 0 6 0 7 Misses Paton 1 0 0  **Mew York Auxiliary.**
3 4 5 6 7 8	Miss Crockford. Miss E. Kirkus. Miss A. Farvel. Mrs. Moon. Miss M. W. Auld Miss L. Relfe. R. Jefferson.	0 10 0 10 0 10 1 0 5 1 3 3 0 10	0	Bible Class	Per Mrs. Brown. 2096 Mrs. Ross 0 6 0 7 Misses Paton 1 0 0    New York Auxiliary
3 4 5 6 7 8 9	Miss Crockford Miss E. Kirkus Miss A. Farvel Mrs. Moon Miss M. W. Auld Miss L. Relfe R. Jefferson Anon. (Ahascragh) W. F. E. (Dublin)	0 10 0 10 0 10 1 0 5 1 0 3 3 0 10 0 5 1 0	0 0 0 0 0 0 4 0 0 5 6 0 7	Bible Class	Per Mrs. Brown.  2096 Mrs. Ross
3 4 5 6 7 8 9	Miss Crockford Miss E. Kirkus Miss A. Farvel Mrs. Moon Miss M. W. Auld Miss L. Relfe R. Jefferson Anon (Ahascragh) W. F. E. (Dublin) Mrs. McDaid	0 10 0 10 0 10 0 10 0 5 1 0 3 3 0 10 0 5	3 0 0 0 0 0 0 0 0 0 0 0 0 0 0 0 0 0 0 0	Bible Class	Per Mrs. Brown.  2096 Mrs. Ross
3 4 5 6 7 8 9	Miss Crockford Miss E. Kirkus. Miss A. Farvel Mrs. Moon Miss M. W. Auld Miss L. Relfe. R. Jefferson Anon. (Ahascragh) W. F. E. (Dublin) Mrs. McDaid Mrs. Bishop.	0 10 0 10 0 10 0 10 0 5 1 0 0 10 0 5 1 0 0 12	0	Bible Class	Per Mrs. Brown.  2096 Mrs. Ross 0 6 0  7 Misses Paton 1 0 0  New York Auxiliary.  Per Mr. W. E. Sandford.  7370 Decatur St. P.C. 1 0 2  Hon. District Secretaries.  Per Miss Egglestone, Harrow.  7476 Mrs. Smith 0 2 6
3 4 5 6 7 8 9	Miss Crockford Miss E. Kirkus Miss A. Farvel Mrs. Moon Miss M. W. Auld Miss L. Relfe R. Jefferson Anon (Ahascragh) W. F. E. (Dublin) Mrs. McDaid Mrs. Bishop Mrs. Martin	0 10 0 10 0 10 0 10 0 5 1 3 3 0 10 0 5 1 0 1 0 12 1 0	0	Bible Class	Per Mrs. Brown.  2096 Mrs. Ross
34 56 78 9 4660 123 4	Miss Crockford Miss E. Kirkus. Miss A. Farvel Mrs. Moon Miss M. W. Auld Miss L. Relfe. R. Jefferson Anon. (Ahascragh) W. F. E. (Dublin) Mrs. McDaid Mrs. Bishop Mrs. Martin Miss E. Davies	0 10 0 10 0 10 0 10 0 5 1 3 3 0 10 0 15 1 0 12 0 12 0 10	0 0 3 4 4 5 6 6 7 7 8 9 9 4740 1 2 3	Bible Class	Per Mrs. Brown.  2096 Mrs. Ross
345 6789 4660 12345	Miss Crockford Miss E. Kirkus Miss A. Farvel Mrs. Moon Miss M. W. Auld Miss L. Relfe.  R. Jefferson Anon. (Ahascragh) W. F. E. (Dublin) Mrs. McDaid Mrs. Bishop Mrs. Martin Miss E. Davies " A Friend"	0 10 0 10 0 10 0 10 0 5 1 3 3 0 10 0 15 1 0 12 0 12 0 10	0	Bible Class	Per Mrs. Brown.  2096 Mrs. Ross
3 4 5 6 7 8 9 4660 — 1 2 3 4	Miss Crockford Miss E. Kirkus. Miss A. Farvel. Mrs. Moon. Miss M. W. Auld Miss L. Relfe. R. Jefferson. Anon. (Ahascragh). W. F. E. (Dublin). Mrs. McDaid. Mrs. Bishop Mrs. Martin Miss E. Davies. " A Friend" Shepherd's Hall (Glasgow)	0 10 0 10 0 10 0 10 1 5 0 0 10 1 3 0 0 15 0 0 12 0 10 1 0 0 0	3 4 5 6 7 8 9 9 0 0 4740 2 3 4 5	Bible Class	Per Mrs. Brown.  2096 Mrs. Ross
345 6789 4660 12345	Miss Crockford Miss E. Kirkus. Miss A. Farvel Mrs. Moon Miss M. W. Auld Miss L. Relfe R. Jefferson Anon. (Ahascragh) W. F. E. (Dublin) Mrs. McDaid Mrs. Bishop Mrs. Martin Miss E. Davies " A Friend" Shepherd's Hall (Glasgow) Mothers' Meeting.	0 10 0 10 0 10 0 10 0 10 0 10 0 10 0 1	3 4 5 6 7 8 9 0 0 0 0 0 0 0 0 0 0 0 0 0 0 0 0 0 0	Bible Class	Per Mrs. Brown.  2096 Mrs. Ross
34566789 4660 1233456	Miss Crockford Miss E. Kirkus Miss A. Farvel Mrs. Moon Miss M. W. Auld Miss L. Relfe.  R. Jefferson Anon. (Ahascragh) W. F. E. (Dublin) Mrs. McDaid Mrs. Bishop Mrs. Martin Miss E. Davies "A Friend" Shepherd's Hall (Glasgow) Mothers' Meeting Mrs. Mrs. Mrs. Mothers' Meeting Mrs. Mothers' Meeting	0 10 0 10 0 10 0 10 0 5 1 0 3 0 15 1 0 0 1 0 0 0 1 0	3 4 5 6 7 8 9 9 4740 1 2 3 4 5 6 7 6 7 6 7 6 7 6 7 6 7 6 7 6 7 6 7 6	Bible Class	Per Mrs. Brown.  2096 Mrs. Ross
3 4 5 6 7 8 9 4 6 6 0 1 2 3 3 4 5 6 7 8	Miss Crockford Miss E. Kirkus. Miss A. Farvel Mrs. Moon Miss M. W. Auld Miss L. Relfe. R. Jefferson Anon. (Ahascragh) W. F. E. (Dublin) Mrs. McDaid Mrs. Bishop Mrs. Martin Miss E. Davies " A Friend" Shepherd's Hall (Glasgow) Mothers' Meeting Mrs. and Miss Rollo Alex Martin	0 10 0 10 0 10 0 10 0 5 0 3 0 10 0 12 0 0 12 10 0 0 1 0 5 1 0 6 1 0 6 1 0 6 1 0 7 1	3 4 5 6 7 8 8 9 4740 1 2 3 3 4 5 6 7 8 9 9 9 9 9 9 9 9 9 9 9 9 9 9 9 9 9 9	Bible Class	Per Mrs. Brown.  2096 Mrs. Ross
3456789 4660 1233456 789	Miss Crockford Miss E. Kirkus. Miss A. Farvel Mrs. Moon Miss M. W. Auld Miss L. Relfe. R. Jefferson Anon. (Ahascragh) W. F. E. (Dublin) Mrs. McDaid Mrs. Bishop Mrs. Martin Miss E. Davies "A Friend" Shepherd's Hall (Glasgow) Mothers' Meeting Mrs. and Miss Rollo Alex. Martin W. Olney	0 10 0 10 0 10 1 0 5 1 3 3 0 15 0 12 0 12 0 15 0 1 1 0 5 1 0 5 1 0 5 1 0 5 1 0 1 1 0 5 1 0 1 1 0 1 0	3 4 5 6 7 8 8 9 0 0 0 0 0 0 0 0 0 0 0 0 0 0 0 0 0	Bible Class	Per Mrs. Brown.  2096 Mrs. Ross
3 4 5 6 7 8 9 4 6 6 0 1 2 3 3 4 5 6 7 8	Miss Crockford Miss E. Kirkus Miss A. Farvel Mrs. Moon Miss M. W. Auld Miss L. Relfe R. Jefferson Anon. (Ahascragh) W. F. E. (Dublin) Mrs. Bishop Mrs. McDaid Mrs. Bishop Mrs. Martin Miss E. Davies "A Friend" Shepherd's Hall (Glasgow) Mothers' Meeting Mrs. and Miss Rolo Alex. Martin W. Olney H. K. Olney	0 10 0 10 1 0 10 1 0 5 1 3 3 0 15 1 0 12 1 0 0 1 0 5 1 0 0 1 0	3 4 5 6 7 8 9 47 40 1 2 3 4 5 6 7 8 9 9 9 9 9 9 9 9 9 9 9 9 9 9 9 9 9 9	Bible Class	Per Mrs. Brown.  2096 Mrs. Ross
3456789 4660 1233456 789	Miss Crockford Miss E. Kirkus. Miss A. Farvel Mrs. Moon Miss M. W. Auld Miss L. Relfe. R. Jefferson Anon. (Ahascragh) W. F. E. (Dublin) Mrs. McDaid Mrs. Bishop Mrs. Martin Miss E. Davies " A Friend" Shepherd's Hall (Glasgow) Mothers' Meeting. Mrs. and Miss Rollo Alex. Martin W. Olney H. K. Olney Miss S. K. Olney.	0 10 0 10 1 0 10 1 0 0 5 1 3 3 0 15 0 0 12 0 12 0 10 1 0 0 5 1 0 5 1 0 0 10 0 10 0 10 0	00000000000000000000000000000000000000	Bible Class	Per Mrs. Brown.  2096 Mrs. Ross
3456789 4660 1233456 789	Miss Crockford Miss E. Kirkus. Miss A. Farvel Mrs. Moon Miss M. W. Auld Miss L. Relfe.  R. Jefferson. Anon. (Ahascragh) W. F. E. (Dublin) Mrs. Bishop Mrs. Martin Miss E. Davies " A Friend" Shepherd's Hall (Glasgow) Mothers' Meeting. " Mrs. and Miss Rollo Alex. Martin W. Olney H. K. Olney Miss S. K. Olney	0 10 0 10 0 1 0 0 1 0 0 1 0 0 1 0 0 1 0 0 1 0 0 1 0 0 1 0 0 1 0 0 0 0 1 0	00000000000000000000000000000000000000	Bible Class	Per Mrs. Brown.  2096 Mrs. Ross
3456789 4660 1233456 789	Miss Crockford Miss E. Kirkus. Miss A. Farvel Mrs. Moon Miss M. W. Auld Miss L. Relfe. R. Jefferson. Anon. (Ahascragh) W. F. E. (Dublin) Mrs. McDaid. Mrs. Bishop Mrs. Martin Miss E. Davies " A Friend" Shepherd's Hall (Glasgow) Mothers' Meeting. Mrs. and Miss Rolo Alex. Martin W. Olney H. K. Olney Miss S. K. Olney Miss A. K. Olney Miss A. K. Olney Miss A. K. Olney	0 10 0 10 1 0 0 1 1 0 0 1 2 0 1 3 0 0 1 5 0 0 1 10 0 0 1	00000000000000000000000000000000000000	Bible Class	Per Mrs. Brown.  2096 Mrs. Ross
3456789 4660 1233456 789	Miss Crockford Miss E. Kirkus. Miss A. Farvel Mrs. Moon Miss M. W. Auld Miss L. Relfe. R. Jefferson Anon. (Ahascragh) W. F. E. (Dublin) Mrs. Bishop Mrs. McDaid Mrs. Bishop Mrs. Martin Miss E. Davies "A Friend" Shepherd's Hall (Glasgow) Mothers' Meeting Mrs. and Miss Rollo Alex. Martin W. Olney H. K. Olney Miss A. K. Olney Miss A. K. Olney J. Gillespie.  Misses Smith	0 10 0 10 1 0 0 1 1 0 0 1 2 0 1 3 0 0 1 5 0 0 1 10 0 0 1	00000000000000000000000000000000000000	Bible Class	Per Mrs. Brown.  2096 Mrs. Ross
3456789 4660 1233456 789	Miss Crockford Miss E. Kirkus. Miss A. Farvel Mrs. Moon Miss M. W. Auld Miss L. Relfe. R. Jefferson. Anon. (Ahascragh) W. F. E. (Dublin) Mrs. McDaid. Mrs. Bishop Mrs. Martin Miss E. Davies " A Friend" Shepherd's Hall (Glasgow) Mothers' Meeting. Mrs. and Miss Rolo Alex. Martin W. Olney H. K. Olney Miss S. K. Olney Miss A. K. Olney Miss A. K. Olney Miss A. K. Olney	0 10 10 10 10 10 10 10 10 10 10 10 10 10	34567899475012345678   900000000000000000000000000000000000	Bible Class	Per Mrs. Brown.  2096 Mrs. Ross
34566 789 4660 1234566 789 4671233456	Miss Crockford Miss E. Kirkus. Miss A. Farvel Mrs. Moon Miss M. W. Auld Miss L. Relfe R. Jefferson Anon. (Ahascragh) W. F. E. (Dublin) Mrs. Bishop Mrs. McDaid Mrs. Bishop Mrs. Martin Miss E. Davies " A Friend" Shepherd's Hall (Glasgow) Mothers' Meeting Mrs. and Miss Rollo Alex. Martin W. Olney H. K. Olney Miss S. K. Olney Miss S. K. Olney Miss S. K. Olney Miss S. K. Olney Misses Smith Mrs. and Mrs. Stevens " A Friend" Mr. and Mrs. Stevens " A Friend"	0 10 10 10 10 10 10 10 10 10 10 10 10 10		Bible Class	Per Mrs. Brown.  2096 Mrs. Ross
3456789 4660   123456 789 0123456 7	Miss Crockford Miss E. Kirkus. Miss A. Farvel. Mrs. Moon Miss M. W. Auld Miss L. Relfe. R. Jefferson. Anon. (Ahascragh). W. F. E. (Dublin). Mrs. McDaid. Mrs. Bishop Mrs. Martin Miss E. Davies " A Friend" Shepherd's Hall (Glasgow) Mothers' Meeting. Mrs. and Miss Rollo Alex. Martin W. Olney H. K. Olney Miss S. K. Olney Miss A. K.	0 10 10 10 10 10 10 10 10 10 10 10 10 10	00000000000000000000000000000000000000	Bible Class	Per Mrs. Brown.  2096 Mrs. Ross
345678994660  12345678990123456 78	Miss Crockford Miss E. Kirkus. Miss A. Farvel. Mrs. Moon Miss M. W. Auld Miss L. Relfe. R. Jefferson. Anon. (Ahascragh). W. F. E. (Dublin). Mrs. Bishop. Mrs. McDaid Mrs. Bishop. Mrs. Martin Miss E. Davies "A Friend" Shepherd's Hall (Glasgow) Mothers' Meeting. "Mrs. and Miss Rollo Alex. Martin W. Olney. H. K. Olney. Miss S. K. Olney. Miss S. K. Olney Miss A. K. Olney. Misses S. K. Olney Misses Sinith Mr. and Mrs. Stevens "A Friend" Anon. (Cardiff) Anon. (Highgate).  *A Mactier	0 10 0 0 1 0 0 1 1 2 0 0 0 1 0 0 1 0 0 1 0 0 1 0 0 1 0 0 1 0 0 1 0 0 0 1 0	00000000000000000000000000000000000000	Bible Class	Per Mrs. Brown.  2096 Mrs. Ross
3456789 4660   123456 789 0123456 7	Miss Crockford Miss E. Kirkus. Miss A. Farvel. Mrs. Moon Miss M. W. Auld Miss L. Relfe. R. Jefferson. Anon. (Ahascragh). W. F. E. (Dublin). Mrs. McDaid. Mrs. Bishop Mrs. Martin Miss E. Davies " A Friend" Shepherd's Hall (Glasgow) Mothers' Meeting. Mrs. and Miss Rollo Alex. Martin W. Olney H. K. Olney Miss S. K. Olney Miss A. K.	0 10 0 0 1 0 0 1 1 2 0 0 0 1 0 0 1 0 0 1 0 0 1 0 0 1 0 0 1 0 0 1 0 0 0 1 0	3456678   990000000000000000000000000000000000	Bible Class	Per Mrs. Brown.  2096 Mrs. Ross
345678994660  12345678990123456 78	Miss Crockford Miss E. Kirkus. Miss A. Farvel Mrs. Moon Miss M. W. Auld Miss L. Relfe. R. Jefferson Anon. (Ahascragh) W. F. E. (Dublin) Mrs. Bishop Mrs. McDaid Mrs. Bishop Mrs. Martin Miss E. Davies "A Friend" Shepherd's Hall (Glasgow) Mothers' Meeting Mrs. and Miss Rollo Alex. Martin W. Olney H. K. Olney Miss S. K. Olney Miss S. K. Olney Miss S. K. Olney Misses Sinith Mr. and Mrs. Stevens "A Friend" Anon. (Highgate) Anon. (Highgate) Mrs. M. Mactier Miss M. Dudley	0100010503 00100503 105012000 105012000 105012000 105012000 105012000 100000 100000 100000 100000 100000 100000 100000 100000 100000 100000 100000 100000 100000 100000 10000	34567	Bible Class	Per Mrs. Brown.  2096 Mrs. Ross
3456789 4660     123456 789 467123456   789	Miss Crockford Miss E. Kirkus. Miss A. Farvel Mrs. Moon Miss M. W. Auld Miss L. Relfe. R. Jefferson Anon. (Ahascragh) W. F. E. (Dublin) Mrs. McDaid Mrs. Bishop Mrs. McDaid Mrs. Bishop Mrs. Martin Miss E. Davies "A Friend" Shepherd's Hall (Glasgow) Mothers' Meeting Mrs. and Miss Rollo Alex. Martin W. Olney H. K. Olney Miss S. K. Olney Miss A. K. Olney J. Gillespie Mrs. and Mrs. Stevens "A Friend" Anon. (Cardiff) Anon. (Highgate) Miss M. Dudley Miss M. Dudley Miss M. Dudley Miss M. G. Taylor Miss M. C. Taylor Miss A. G. Taylor	0100010503 0010000 55501 0000200050 82	00000000000000000000000000000000000000	Bible Class	Per Mrs. Brown.  2096 Mrs. Ross
3456789 4660   1233456 789 0123456 789 467123456 46812	Miss Crockford Miss E. Kirkus. Miss A. Farvel Mrs. Moon Miss M. W. Auld Miss L. Relfe.  R. Jefferson Anon. (Ahascragh) W. F. E. (Dublin) Mrs. Bishop Mrs. Martin Miss E. Davies " A Friend" Shepherd's Hall (Glasgow) Mothers' Meeting Mrs. Miss E. Dowies " A Friend" Mrs. Artin W. Olney Mrs. Martin W. Olney Mrs. A. G. Taylor W. A. Fenton Miss S. K. Olney Miss A. Mactier Miss M. Dudley Miss A. G. Taylor W. A. Fenton Motherwell P. C.	0100010503 00100503 105012000 105012000 105012000 105012000 105012000 10500 10	00000000000000000000000000000000000000	Bible Class	Per Mrs. Brown.  2096 Mrs. Ross
3456789 4660   123456 789 0123456   789 0123 468123	Miss Crockford Miss E. Kirkus. Miss A. Farvel Mrs. Moon Miss M. W. Auld Miss L. Relfe. R. Jefferson. Anon. (Ahascragh) W. F. E. (Dublin) Mrs. McDaid Mrs. Bishop Mrs. McDaid Mrs. Bishop Mrs. Martin Miss E. Davies " A Friend" Shepherd's Hall (Glasgow) Mothers' Meeting. Mrs. and Miss Rolio Alex. Martin W. Olney H. K. Olney Miss S. K. Olney Miss S. K. Olney Miss S. K. Olney Misses Smith Mr. and Mrs. Stevens " A Friend" Anon. (Highgate) Anon. (Cardiff) Anon. (Cardiff) Anon. (Highgate) Miss A. G. Taylor W. A. Fenton Motherwell P. C. Polmont P.C.	0 10 10 10 10 10 10 10 10 10 10 10 10 10	3 4 5 6 7 8 9 47 40 1 2 3 4 5 6 7 8 9 47 5 6 7 8 9 47 60 1 2 3 4 5 6 7 8 9 47 60 1 2 3 4 5 6 7 8 9 47 60 1 2 3 4 5 6 7 8 9 47 60 1 2 3 4 5 6 7 8 9 47 60 1 2 3 4 5 6 7 8 9 47 60 1 2 3 4 5 6 7 8 9 47 60 1 2 3 4 5 6 7 8 9 47 60 1 2 3 4 5 6 7 8 9 47 60 1 2 3 4 5 6 7 8 9 47 60 1 2 3 4 5 6 7 8 9 47 60 1 2 3 4 5 6 7 8 9 47 60 1 2 3 4 5 6 7 8 9 47 60 1 2 3 4 5 6 7 8 9 47 60 1 2 3 4 5 6 7 8 9 9 4 7 60 1 2 3 4 5 6 7 8 9 9 4 7 60 1 2 3 4 5 6 7 8 9 9 4 7 60 1 2 3 4 5 6 7 8 9 9 4 7 60 1 2 3 4 5 6 7 8 9 9 4 7 60 1 2 3 4 5 6 7 8 9 9 4 7 60 1 2 3 4 5 6 7 8 9 9 4 7 60 1 2 3 4 5 6 7 8 9 9 4 7 60 1 2 3 4 5 6 7 8 9 9 4 7 60 1 2 3 4 5 6 7 8 9 9 4 7 60 1 2 3 4 5 6 7 8 9 9 4 7 60 1 2 3 4 5 6 7 8 9 9 4 7 60 1 2 3 4 5 6 7 8 9 9 4 7 60 1 2 3 4 5 6 7 8 9 9 4 7 60 1 2 3 4 5 6 7 8 9 9 4 7 60 1 2 3 4 5 6 7 8 9 9 4 7 60 1 2 3 4 5 6 7 8 9 9 6 6 6 6 6 6 6 6 6 6 6 6 6 6 6 6 6	Bible Class	Per Mrs. Brown. 2096 Mrs. Ross
34567899466    123456 7890123456   78901234	Miss Crockford Miss E. Kirkus. Miss A. Farvel Mrs. Moon Miss M. W. Auld Miss L. Relfe. R. Jefferson Anon. (Ahascragh) W. F. E. (Dublin) Mrs. Bishop Mrs. McDaid Mrs. Bishop Mrs. Martin Miss E. Davies " A Friend" Shepherd's Hall (Glasgow) Mothers' Meeting Mrs. and Miss Rollo Alex. Martin W. Olney H. K. Olney Miss S. K. Olney Miss S. K. Olney Misses Smith Mrs. Stevens " A Friend" Anon. (Cardiff) Anon. (Highgate) Miss A. G. Taylor W. A. Fenton Motherwell P. C. Polmont P. C.	0100010503 0500120000 55001 00001002000050 00001	345678   900000000000000000000000000000000000	Bible Class	Per Mrs. Brown.  2096 Mrs. Ross
3456789 00   123456 789 0123456   789 012345 468123345	Miss Crockford Miss E. Kirkus. Miss A. Farvel Mrs. Moon Miss M. W. Auld Miss L. Relfe. R. Jefferson. Anon. (Ahascragh) W. F. E. (Dublin) Mrs. McDaid Mrs. Bishop Mrs. Martin Miss E. Davies " A Friend" Shepherd's Hall (Glasgow) Mothers' Meeting. " Martin W. Olney H. K. Olney H. K. Olney Miss S. K. Olney Miss A. K. Olney Miss A. K. Olney Miss A. K. Olney Miss A. G. Taylor W. A. Fenton Motherwell P.C. Polmont P.C. H. S. W. Frankling	0100010503 0500120000 55001 00001002000050 00001	00000000000000000000000000000000000000	Bible Class	Per Mrs. Brown. 2096 Mrs. Ross
34567899466    123456 7890123456   78901234	Miss Crockford Miss E. Kirkus. Miss A. Farvel Mrs. Moon Miss M. W. Auld Miss L. Relfe. R. Jefferson Anon. (Ahascragh) W. F. E. (Dublin) Mrs. Bishop Mrs. McDaid Mrs. Bishop Mrs. Martin Miss E. Davies " A Friend" Shepherd's Hall (Glasgow) Mothers' Meeting Mrs. and Miss Rollo Alex. Martin W. Olney H. K. Olney Miss S. K. Olney Miss S. K. Olney Misses Smith Mrs. Stevens " A Friend" Anon. (Cardiff) Anon. (Highgate) Miss A. G. Taylor W. A. Fenton Motherwell P. C. Polmont P. C.	0100010503 001001105 1021 00002000050 000010	345678   900000000000000000000000000000000000	Bible Class	Per Mrs. Brown.  2096 Mrs. Ross

Digitized by Google

### THINKING BLACK.

22 years without a Break in the Long Grass of Central Africa.

By D. CRAWFORD, F.R.G.S.

"The British Weekly" of April 17th says:—"The narrative is not only blazing with genius, but it reveals at every point an unrivalled understanding of the dark man's soul. Mr. Crawford is poet, philosopher, humorist, and a man of singular social charm. He has come home after twenty-two years of unbroken toil, amid circumstances of trial and difficulty which his readers can barely imagine: and through it all he has preserved the refinement, sympathy and delicate understanding of the English gentleman."

Ordinary Paper Edition, Cloth Boards, 7/6 set. Oxford India Paper Edition, French Morocco, 12/6 set.

The other Two Missionary Books of the Day most appreciated by the Public and the Press:

Dr. and Mrs. Howard Taylor's 7/6 "Hudson Taylor in Early Years"

Miss Amy Wilson-Carmichael's 6/-

EACH VOLUME ASSOLUTELY UNIQUE IN ITS OWN WAY.

LARGE NUMBERS BEING BOUGHT.

Of Booksellers Everywhere.

Send for Morgan & Scott's New Catalogue (180 Pages)
Free on Application.

MORGAN & SCOTT LD., 12, Paternoster Buildings, London, E.C. THE COMMITTEE of the

# Scripture Gift Mission

Earnestly asks the Readers of "SOUTH AMERICA" to help to send forth THE

#### WORD OF GOD

(PRINCIPALLY GOSPELS) illustrated with beautiful, true Pictures of Palestine Life

TO THE MILLIONS who do not possess it in SOUTH AMERICA

Donations may be sent to the Chairman— Rev. Preb. WEBB-PEPLOE,

or to the Secretary-

FRANCIS C. BRADING, 15 Strand, London, W.C.

THE CONTINENT OF JUST READY OPPORTUNITY 3/6 net (by post, 3/10)

LAND OF THE
PEAKS

**PAMPAS** 

Ву

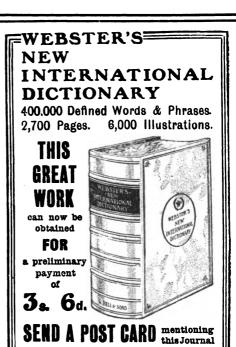
JESSE PAGE, F.R.G.S.

SOUTH AMERICA
OF YESTERDAY & TO-DAY

With 16 Pages of Illustrations and Map. Large crown 8vo, cloth gilt, 3/6 net (by post 3/10).

The aim of this book is to enlist, or deepen the interest of its readers in the spiritual needs of South America. Mr. Page recalls the blood-stained history of the early European conquests, and surveys the present social, moral, and religious conditions in Argentina, Chile, Brazil, and other parts of the Continent.

Published by THE RELIGIOUS TRACT SOCIETY, 4, Bouverie Street, London, E.C.



for a copy of the Illustrated Booklet with

Specimen Pages describing the "NEW

London: G. BELL & SONS, Ltd.,

Portugal Street, W.C.

INTERNATIONAL.'

25

#### ACKNOWLEDGMENTS—Continued.

Receipt No.       £ s. d.         Per Miss A. J. Summerford, Ramsgate.         1605 Mrs. Ritchie.       0 5 0         6 Miss Jenkinson       0 2 6         7 Miss Harris       0 13 1         8 Miss Bailey       0 5 0         9 Miss Leigh Lye       0 7 0	Receipt No.       £ s. d.         7606 H. R. Walker       1 1 0         7 Mrs. Owen       0 10 0         8 Mrs. Jesse Hawarth       1 0 0         9 Mrs. Verner       0 10 0         7610 Mrs. and Miss Lloyd       0 4 0	Receipt No.
1610 S. Edwards.	Per Mr. T. W. Leese, Manchester.  2177 L. McArd	1921 Mr. and Mrs. Piers * 58000 8976 Grace Gospel Ch. Y. P. Soc. * 7 "His dear sake " * 40 10 0 9 C. D. E * 8500.00 8980 R. E. Fischer * 5.00 1 Gideon Band P.C * 52 0 0 2 Anon * 2508000
1670       Dr. Hegarty       0 10 0         1       Mrs. Bevan       1 0 0         7601       Misses Hindle       2 0 0         2       Mrs. L. Lloyd       1 0 0         3       Miss L. Lloyd       1 0 0         4       Mission Room       0 10 0         5       Miss Tyrer       0 5 0	Per Miss Francis, Dover.  1492 Miss Thiet	Acknowledged by request.  Received by Scripture Gift Mission.  Miss C. L. (Scripture for S.A.) 0 5 0  Total for Putumayo Fund

# Form of Bequest to the Evangelical Union of South America.

I give and bequeath to the Evangelical Union of South America, 8 & 9, Essex Street, Strand, London, W.C. the sum of Name amount in criting). Pounds Sterling, free of death duties, to be used for the purposes of the said Mission, and I declare that the receipt of the Treasurer, or other proper officer for the time being of the said Mission, shall be a sufficient discharge for the said legacy.

# A Seaside Holiday for tired Mothers



WOMEN AND CHILDREN'S HOME

# and delicate Children!

# THE SOUTHERN HOMES OF REST.

LANCING-ON-SEA, near WORTHING.

MAY we plead for your kind help to give tired mothers and their frail and pale-faced little ones from our East London Mission Centres the surpassing treat of a week or two at the lovely and bracing sea-side. A DONATION OF FIVE SHILLINGS pays for a child for one week. TEN SHILLINGS pays for two weeks;

TWENTY-FIVE SHILLINGS will pay for a mother and child for two weeks; FIVE POUNDS will give four mothers with a child each, two weeks. Few can realize what a boon such a rest and change would mean to these poor over-tired hard-pressed mothers and their delicate but loveable little ones. Not the least enjoyed is the Christian atmosphere for which the Homes are noted.

Donations are thankfully received by the Secretary, Mr. William Chorley, 6, Clephane Road, Canonbury, London, N., or by Mrs. Ivor Bevan, 126, St. James' Court, Buckingham Gate, London. S.W., or Albert A. Head, Esq. (one of the Trustees), Corrie Lodge, Wimbledon, or the Bankers, Messrs. Barclay & Co., Ltd., 54, Lombard Street, London, E.C. The Annual Report sent upon application.

Treasurer-F. A. Bevan, Esq., J.P., 54, Lombard Street, London, E.C.

# EVANGELICAL UNION OF SOUTH AMERICA

8 & 9 ESSEX STREET, STRAND, LONDON, W.C.

#### CHARACTER

Evangelical and Interdenominational.

#### **OBJECTS**

To unite, consolidate and support Missionary effort in South America which is in harmony with the character of the Union.

To promote intelligent Christian interest in such effort and in the spiritual needs of the South American Continent.

#### SPHERE OF PRESENT OPERATIONS

The Republics of Brazil, Argentina and Peru.

#### SUPPORT

The Union is supported by the freewill offerings of God's people. Accounts are systematically kept and audited, and all contributions are acknowledged by official receipt, and the amounts. with names, printed from time to time in the magazines of the E.U.S.A.

#### NATURE OF WORK CARRIED ON

Evangelistic. Day and Sunday Schools. Medical and Nursing Work. Bible Training Schools for Native Preachers.

Printing and Distribution of Gospel Literature. Inca Indian Farm Work. Direction of Native Ministry.

Colportage. Orphanage (S. Paulo, Brazilsupported only by special contributions).

#### HOW TO HELP

By intercessory prayer.

By sending a donation or becoming a subscriber.

By taking a freewill offering box.

By subscribing to a Magazine—"South America.

By becoming a prayer partner.

By forming or joining a Prayer Circle (Particulars on application to the Secretary).

By interesting other Christians.

By forming a Children's Band (Particulars on application to the Secretary).

By remembering the E.U.S.A. in your will.

# ACKNOWLEDGMENTS.

# Amounts Received from 13th April to 12th May, 1913.

(Sums marked thus are specially designated.)

Note.—All contributions are acknowledged by number of receipt and name of donor unless a wish is expressed to the contrary. If desired, the receipt number only will be given.

	pt No. F. C. Dewar* Mrs. Dewar*	£ 1		d. 0		pt No. Master B. Hunter J. Walker		s. 11 5	d. 0 0		7	Torquay Mtg.—Collection G. E. Thomas	Ò	s. 18 10	9
1 2	" A Friend "	5	Ŏ	ŏ	4790	Miss Morrison Miles Heasman	2	0	0		8 9	Huntsham Mtg.—Collection Thankoffering	2 25	10 0	7 0
3	Mrs. Howie	5	0 5	0	1 2	Miss P. Fearnley " A Grateful Mother " Per Miss Trout	0	12	6	1	4810 1	Exeter Mtg.—Collection Weston-super-Mare Meet- ing—Afternoon	1	10	0
5 6 7	T. B. Wallasey P. C. Miss Goodall	0	10 0 2	0 6	3 4 5	Miss M. Trumper Mrs. Mather Miss Kitching	0 1 5	15 0 0 5	000	1	2 3	Ditto, Evening Easter Love-gift Birmingham MtgColl	804	3 10 10	7 0 6
9 4780	S. J. Orchard	0	4	0	6 7	Miss Cotton * Misses G. and H. Drummond Robinson *	0 10	•	Ŏ O	i	4 5 6	Miss E. Harvey	Ó 1 0	9	Ŏ 0 6
1 2	Mrs. Manning	0	1 0 6	0 6 0	8	Dr. and Mrs. Drummond Robinson F. Gosney	10		0	1	7 8	Miss Stiven	Ŏ 2	5 0	Ŏ
3 4	Per Miss E. M. Jaggard Mrs. Duncan Kay H. D. M	2 1 0	0 1 10	0 0 0	4800 1	Mrs. Field* Miss Jenkins	0	5 2	0	1		R. M. Lorimer• Webster Groves P. C	ō 2	1	6 5
5 6	Westminster Chapel, Per Sister Dora	1 3 14 0		0 0 3 6	2 3 4 5	J. W. Walker* G. Burnham Miss Wright Miss M. M. Heathcote	000	0 5 3 7	0 6 6	1		Miss Clark	0 20 20	0 4 0 8	0000
		•	•	•	·	27	٠	•	,		•	Continued on page 28.	•	Ů	J

Digitized by Google

# ACKNOWLEDGMENTS—Continued.

Recei	pt No. £ s. d.		pt No. £ s. d.	Receipt No. £ s. d.
4825	Miss Cotton 0 2 0	4899	Mrs. Mitchell 1 1 0	Nat. Bible Soc. of Scotland* 5 8 4
6	Miss M. J. Bentley * 25 0 0 Miss M. Godfrey 0 3 0	49 00	J. Barber Glenn 0 10 6	4978 A. McIntosh
á	Miss M. Godfrey 0 3 0 Miss F. Anson * 0 10 0	1	Miss Toppin 0 10 6	
ğ	Mrs. Hussey 0 2 6	2	Miss D. Packer 0 3 6 Miss Moseley 0 2 0	4980 Miss Simpson 0 5 0 1 A. Gordon 2 2 0
4830	Mrs. Neville 1 10 0	1 4	Miss Jones 0 5 0	2 V. S 0 10 0
1	Miss Predy 0 5 0	5	Mrs. Řees 0 10 0 "Nigeria" 1 1 0	3 Miss Champion 0 5 0
2	F. E. Lloyd 1 0 0	6	"Nigeria" 1 1 0	4 Miss Fisher 1 0 0
3	Mrs. M. Lock	6	Mr. Delevingne 0 10 0 G. M. Hutcheon 1 0 0	5 Miss Lewton 0 3 0 6 LtCol. Acklow 0 10 6
5	"A Friend" 4 0 0	8	G. M. Hutcheon	6 LtCol. Acklow 0 10 6 7 Rackfield Mission, Barn-
ĕ	Oaklands Cong. Church 1 15 9	9	Misses C. and E. Hansen * 0 10 6	staple 0 5 0
7	Miss R. Lambley 0 6 0	4910	H. T. Spanton 0 10 0	8 Miss Browne 10 0 0
8	Christian Home for Waiters* 3 0 0	1	Miss Jackson 0 10 0	9 T. W. Leese 1 1 0
9	Mr. and Mrs. F. E. Corley $\begin{cases} 2 & 0 & 0 \\ 2 & 0 & 0 \end{cases}$	2	H. H. Sanderson 2 2 0	4990* 0 10 0
4840	1 1 0	3	E. Croll	1 Miss Smith 0 5 1 2 Miss Hart 0 10 0
1	Mrs. Hope Johnstone* 0 10 0	5	Miss N. Wells	3 R. Cochrane 0 3 0
2	N. Paterson 2 11 10	6	Miss J. C. Webb 0 14 0	4 Foreign Stamp Bureau, per
3	Mrs. Crowe	7	Col. W. W. Pilkington 50 0 0	F. A. Stocks
5	Sir F. Howard 5 0 0	8 9	Miss G. Field 0 10 0 M. Smith 0 17 0	5 Misses Leach 0 5 0 6 Mrs. Kelsey 0 5 0
Ğ	Miss M. Tucker 0 4 6	, ,	·	7 Miss Prince 0 3 6
7	Mrs. Tucker 0 2 3	4920	Bolton P. C 3 10 6	8 W. Langton 1 0 0
8 9	Miss D. Bagg 0 1 3 Miss F. E. Russell 0 3 0	1	J. Murray Moore, M.D., F.R.G.S 0 10 0	9 F. Warren 1 0 0
		2	K. Mackenzie 1 0 0	5000 Living Waters Missionary 50 0 0
4850	Ad. Sir G. King-Hall, K.C.B., C.V.O 2 0 0	3	Mrs. Daish 0 10 0	Union
1	Jurston Hall S. School 3 2 2	4	Mrs. Given 5 0 0	1 Coatbridge P. Circle 1 7 6 2 Rev. G. Smith 50 0 0
Ź	Miss D. Rudkin 0 6 0	5	Prov. iii. 9, 10 0 10 0 Hillyers Prayer Band, per	3 F. E. Fowler 0 10 0
_	Mrs. Scarlett 0 1 0	٥	W. Campbell 6 4 0	4 Miss Ballard 0 1 0
3	Rev. G. Smith	7	Col. J. H. Cowan 3 0 0	5 Upper Tooting P. C 1 8 01
5	Mrs. Fremlin 10 0 0	8	Mrs. Bult 1 0 4	6 Miss L. Oram
6	Emmanuel Ch., Malvern * 7 16 3	9	Miss Bult's Class 0 8 6	8 Mrs. Farr 0 10 0
-	Anon. (Reading) 1 10 0 Mrs. Burton 0 3 10	4930	J. C 0 5 0	9 Miss Miller's Institute Class,
7 8	M. B. G 2 2 0	1	Mrs. Gordon 1 15 0	Westminster Chapel 5 0 0
ğ	Mrs. Muxlow* 0 10 0	2	A. Newton 0 1 6	5010 Mrs. Rowlands 0 8 0
4860	Mr. and Mrs. Biggs 0 2 6	3	Misses Flint	1 G. D. Forbes 0 10 0 2 Miss J. V. Elder 20 0 0
7000	Miss Green 0 9 0	4	Miss Hunsley 0 6 0	
2	Mrs. Arundel 1 0 0	5	J. Blackhall 10 0 0	Per Rev. G. Campbell Morgan, D.D.  — Anonymous
3	Mr. Alexander 1 0 0 Mrs. Cammell ( 0 7 6	6 7	W. H. Wilding 10 10 0 Miss Mitchellhill 0 5 0	— Ditto 1 1 0
_4	1.012 6	8	Miss Mitchellhill 0 5 0 E. E. H 3 0 0	
5	T. H. Evans 17 13 11		2.2	Miscellaneous.
J	1. 11. Evans		E 4 Lintran ( 0 10 0	
6	Misses Gilbert 1 0 0	9	F. A. Hufton	Mrs. BissetPkt. Foreign Stamps
	Misses Gilbert 1 0 0 Littlehampton Conference,	9 4940	Dr. J. B. Edis 3 3 0	Mrs. BissetPkt. Foreign Stamps Mrs. Cammell 1 parcel Clothing (Orphanage)
6	Misses Gilbert 1 0 0  Littlehampton Conference, per Rev. J. Ingram— Collection 8 0 0	4940	Dr. J. B. Edis	Mrs. BissetPkt. Foreign Stamps Mrs. Cammell r parcel Clothing (Orphanage) Mrs. NorriePkt. Foreign Stamps
6	Misses Gilbert	4940 1 2	Dr. J. B. Edis	Mrs. BissetPkt. Foreign Stamps Mrs. Cammell 1 parcel Clothing (Orphanage) Mrs. NorriePkt. Foreign Stamps Miss Bailey1 box Beads (Putumayo) H. T. Gautrey Lantern, Burner and Carrier
6 7 —	Misses Gilbert	4940 1 2 3	Dr. J. B. Edis	Mrs. BissetPkt. Foreign Stamps Mrs. Cammell 1 parcel Clothing (Orphanage) Mrs. NorriePkt. Foreign Stamps Miss Bailey1 box Beads (Putumayo) H. T. Gautrey Lantern, Burner and Carrier Dr. E. ScottPkt. Foreign Stamps
6	Misses Gilbert	4940 1 2 3 4	Dr. J. B. Edis	Mrs. Bisset
6 7 —	Misses Gilbert	4940 1 2 3 4 5	Dr. J. B. Edis	Mrs. BissetPkt. Foreign Stamps Mrs. Cammell 1 parcel Clothing (Orphanage) Mrs. NorriePkt. Foreign Stamps Miss Bailey1 box Beads (Putumayo) H. T. Gautrey Lantern, Burner and Carrier Dr. E. ScottPkt. Foreign Stamps
6 7 —	Misses Gilbert	4940 1 2 3 4 5	Dr. J. B. Edis	Mrs. Bisset
6 7 — 8	Misses Gilbert	4940 1 2 3 4 5	Dr. J. B. Edis 3 3 0 W. Richmond 0 8 0 0 15 6 Paddock Bd. Bapt. Ch. S. 5 0 14 0 Glasgow Bible Class 0 5 0 0 A. Sinclair Henderson 5 0 0 0 D. H. 3 0 0 D. A. R. Hillier 5 0 5 0	Mrs. Bisset
6 7 — 8	Misses Gilbert	4940 1 2 3 4 5 6 7 8	Dr. J. B. Edis 3 3 0 W. Richmond 0 8 0 V. W.C. A. Central Inst. 0 15 6 Paddock Bd. Bapt. Ch. S. 5 0 14 0 Glasgow Bible Class 25 0 0 25 0 0 The Henderson 5 0 0 0 D. H. 3 0 0 A. R. Hillier 5 0 0 0 0 The Hillier 5 0 0 0 0 0 The Hillier 5 0 0 0 0 0 0 0 0 0 0 0 0 0 0 0 0 0 0	Mrs. Bisset
6 7 — 8 9	Misses Gilbert	4940 1 2 3 4 5 6 7	Dr. J. B. Edis 3 3 0 W. Richmond 0 8 0 7. W. C.A. Central Inst. 0 15 6 Paddock Bd. Bapt. Ch. S.S. 0 14 0 Glasgow Bible Class 0 5 0 0 A. Sinclair Henderson 25 0 0 0 0 0 0 0 0 0 0 0 0 0 0 0 0 0 0	Mrs. Bisset
67 — 8 9 4870	Misses Gilbert	4940 1 2 3 4 5 6 7 8 9 4950	Dr. J. B. Edis 3 3 0 W. Richmond 0 8 0 7. W. C.A. Central Inst. 0 15 6 Paddock Bd. Bapt. Ch. S.S. 0 14 0 Glasgow Bible Class 25 0 0 4. Sinclair Henderson 25 0 0 0 0 D. H. 3 0 0 A. R. Hillier 3 0 5 0 0 A. R. Hillier 0 5 0 0 D. H. 3 0 0 A. R. Hillier 0 5 0 0 D. H. 3 0 0 A. R. Hillier 0 5 0 0 D. H. 3 0 0 C. A. R. Hillier 0 5 0 0 D. H. 3 0 0 C. A. R. Hillier 0 5 0 0 D. H. 3 0 0 C. A. R. Friend 0 5 0 0 D. F. G. Parker 0 6 6 6 C. Crdar St. P. C. Glasgow 0 16 1	Mrs. Bisset
67 — 8 9 4870	Misses Gilbert	4940 1 2 3 4 5 6 7 8	Dr. J. B. Edis 3 3 0 W. Richmond 0 8 0 7. W. C.A. Central Inst. 0 15 6 Paddock Bd. Bapt. Ch. S.S. 0 14 0 Glasgow Bible Class 25 0 0 4. Sinclair Henderson 25 0 0 0 0 D. H. 3 0 0 A. R. Hillier 3 0 5 0 0 A. R. Hillier 0 5 0 0 D. H. 3 0 0 A. R. Hillier 0 5 0 0 D. H. 3 0 0 A. R. Hillier 0 5 0 0 D. H. 3 0 0 C. A. R. Hillier 0 5 0 0 D. H. 3 0 0 C. A. R. Hillier 0 5 0 0 D. H. 3 0 0 C. A. R. Friend 0 5 0 0 D. F. G. Parker 0 6 6 6 C. Crdar St. P. C. Glasgow 0 16 1	Mrs. Bisset
67 — 8 9 4870 1 2 3 4	Misses Gilbert	4940 1 2 3 4 5 6 7 8 9 4950 1 2 3	Dr. J. B. Edis 3 3 0 W. Richmond 0 8 0 V. W.C. A. Central Inst. 0 15 6 Paddock Bd. Bapt. Ch. S. 0 14 0 Glasgow Bible Class 25 0 0 25 0 0 0 16 1 Shepherds Hall S. S. Glasgow 0 16 1 Shepherds Hall S. S. Glasgow 1 0 0 0 0 0 0 0 0 0 0 0 0 0 0 0 0 0 0	Mrs. Bisset
67 —8 9 4870 1 2 3	Misses Gilbert	4940 1 2 3 4 5 6 7 8 9 4950 1 2 3	Dr. J. B. Edis 3 3 3 0 W. Richmond 0 8 0 7. W. C.A. Central Inst. 0 15 6 Paddock Bd. Bapt. Ch. S.S. 0 14 0 Glasgow Bible Class 25 0 0 25 0 0 Paddock Bd. Bapt. Ch. S.S. 0 14 0 Glasgow Bible Class 25 0 0 Paddock Bd. Bapt. Ch. S.S. 0 14 0 Paddock Bd. Bapt. Ch. S.S. 0 0 0 Paddock Bd. Bapt. Ch. S.S. 0 0 0 Paddock Bd. Bapt. Bapt	Mrs. Bisset
67 — 8 9 4870 1 2 3 4	Misses Gilbert	4940 1 2 3 4 5 6 7 8 9 4950 1 2 3	Dr. J. B. Edis 3 3 0 W. Richmond 0 8 0 V. W.C.A. Central Inst. 0 15 6 Paddock Bd. Bapt. Ch. S. 0 14 0 Glasgow Bible Class 7 25 0 0 25 0 0 0 0 0 0 0 0 0 0 0 0 0 0 0	Mrs. Bisset
67 	Misses Gilbert	4940 1 2 3 4 5 6 7 8 9 9 4950 1 2 3 3	Dr. J. B. Edis 3 3 0 W. Richmond 0 8 0 V. W.C.A. Central Inst. 0 15 6 Paddock Bd. Bapt. Ch. S.S. 0 14 0 Glasgow Bible Class 0 5 0 0 25 0 0 0 0 0 0 0 0 0 0 0 0 0 0	Mrs. Bisset
67 — 8 9 4870 1 23 44 56 7 8	Misses Gilbert	4940 1 2 3 4 5 6 7 8 9 4950 1 2 3 4 5 6 7 7 8 9 4 9 1 2 3 1 2 3 4 7 7 8 8 7 8 8 7 8 8 7 8 7 8 8 7 8 8 7 8 8 7 8 7 8 8 7 8 7 8 7 8 7 8 8 7 8 8 7 8 7 8 8 7 8 7 8 8 7 8 7 8 8 7 8 8 7 8 8 7 8 8 7 8 7 8 7 8 7 8 7 8 8 7 8 8 7 8 8 7 8 8 7 8 8 7 8 8 7 8 8 7 8 8 7 8 8 7 8 8 7 8 8 7 8 8 7 8 7 8 8 7 8 7 8 7 8 7 8 7 8 7 8 7 8 7 8 7 8 7 8 7 8 7 8 7 8 7 8 7 8 7 8 7 8 7 8 7 8 8 7 8 7 8 7 8 7 8 7 8 7 8 7 8 7 8 7 8 7 8 8 7 8 8 7 8 7 8 7 8 7 8 8 7 8 8 7 8 7 8 8 7 8 8 7 8 8 7 8 8 7 8 8 7 8 8 7 8 8 8 7 8 8 8 7 8 8 8 8 8 8 7 8	Dr. J. B. Edis 3 3 0 W. Richmond 0 8 0 V. W.C.A. Central Inst. 0 15 6 Paddock Bd. Bapt. Ch. S. 0 14 0 Glasgow Bible Class 7 25 0 0 25 0 0 0 0 0 0 0 0 0 0 0 0 0 0 0	Mrs. Bisset
67 	Misses Gilbert 1 0 0 Littlehampton Conference, por Rev. J. Ingram— Collection 8 0 0 Miss H. E. Skelton 2 0 0 Miss Skelton 5 0 0 Miss Skelton 5 0 0 Miss Skelton 5 0 0 Miss E. Kirkpatrick 0 10 Abbey Road Chapel Y. W. Bible Class 0 10 Abbey Road Chapel Y. W. Bible Class 0 10 Abbey Road Chapel Y. W. Bible Class 0 10 Abs White 0 8 Mrs. Lindsay 0 10 Miss Child 0 15 Miss Willcox 0 2 Chas M. Leg 5 0 Mr., Mrs. and Master Johnson 0 10 Rev. Geo. Smith 50 E. F. McFarland 1 0 7	4940 1 2 3 4 5 6 7 8 9 4950 1 2 3 4 5 6 6 7 8 9 9	Dr. J. B. Edis 3 3 0 W. Richmond 0 8 0 V. W.C.A. Central Inst. 0 15 6 Paddock Bd. Bapt. Ch. S. 5 0 14 0 Glasgow Bible Class 0 25 0 0 25 0 0 0 0 0 0 0 0 0 0 0 0 0 0	Mrs. Bisset
67 — 8 9 4870 1 23 44 56 7 8	Misses Gilbert	4940 1 2 3 4 5 6 7 8 9 4950 1 2 3 4 5 6 7 7 8 9 4 9 1 2 3 1 2 3 4 7 7 8 8 7 8 8 7 8 8 7 8 7 8 8 7 8 8 7 8 8 7 8 7 8 8 7 8 7 8 7 8 7 8 8 7 8 8 7 8 7 8 8 7 8 7 8 8 7 8 7 8 8 7 8 8 7 8 8 7 8 8 7 8 7 8 7 8 7 8 7 8 8 7 8 8 7 8 8 7 8 8 7 8 8 7 8 8 7 8 8 7 8 8 7 8 8 7 8 8 7 8 8 7 8 8 7 8 7 8 8 7 8 7 8 7 8 7 8 7 8 7 8 7 8 7 8 7 8 7 8 7 8 7 8 7 8 7 8 7 8 7 8 7 8 7 8 7 8 8 7 8 7 8 7 8 7 8 7 8 7 8 7 8 7 8 7 8 7 8 8 7 8 8 7 8 7 8 7 8 7 8 8 7 8 8 7 8 7 8 8 7 8 8 7 8 8 7 8 8 7 8 8 7 8 8 7 8 8 8 7 8 8 8 7 8 8 8 8 8 8 7 8	Dr. J. B. Edis 3 3 0 W. Richmond 0 8 0 V. W.C.A. Central Inst. 0 15 6 Paddock Bd. Bapt. Ch. S.S. 0 14 0 Glasgow Bible Class 0 5 0 0 Paddock Bd. Bapt. Ch. S.S. 0 14 0 Glasgow Bible Class 0 5 0 0 Paddock Bd. Bapt. Ch. S.S. 0 14 0 Paddock Bd. Bapt. Ch. S.S. 0 15 0 Paddock Bd. Bapt. Ch. S.S. 0 16 0 Paddock Bd. Bapt. Ch. S.S. 0 0 Paddock Bd. Bapt. Ch. S.S. 0 Paddock Bd. Bapt. Ch. Bapt. Ch	Mrs. Bisset
67 	Misses Gilbert	4940 1 2 3 4 5 6 7 8 9 4950 1 2 3 3 4 5 6 7 7 8 9 9 4950	Dr. J. B. Edis 3 3 0 W. Richmond 0 8 0 V. W.C.A. Central Inst. 0 15 6 Paddock Bd. Bapt. Ch. S. 0 14 0 Glasgow Bible Class 0 5 0 0 25 0 0 0 25 0 0 0 0 0 0 0 0 0 0	Mrs. Bisset
67 ——8 9 4870 1 2 3 4 5 6 6 7 8 9 4880 1 2	Misses Gilbert	4940 1 2 3 4 5 6 7 8 9 4950 1 2 3 4 5 6 6 7 8 9 9	Dr. J. B. Edis 3 3 0 W. Richmond 0 8 0 V. W.C.A. Central Inst. 0 15 6 Paddock Bd. Bapt. Ch. S. 5 0 14 0 Glasgow Bible Class 25 0 0 25 0 0 25 0 0 0 0 0 0 0 0 0 0 0	Mrs. Bisset
67 — 8 9 4870 1 2 3 3 4 5 6 6 7 8 9 4880 1 2 3 4	Misses Gilbert	4940 1 2 3 4 5 6 7 8 9 4950 1 2 3 3 4 5 6 7 7 8 9 9 4950	Dr. J. B. Edis 3 3 0 W. Richmond 0 8 0 Y. W. C. A. Central Inst. 0 15 6 Paddock Bd. Bapt. Ch. S. S. 0 14 0 Glasgow Bible Class 25 0 0 "25 0 0 "A Friend" 50 0 0 D. H. 3 0 0 A. R. Hillier 0 5 0 Mrs. and Miss Anderson 2 0 0 Mrs. Glasgow 0 16 1 Shepherds Hall S. S. Glasgow 1 0 0 Major W. Wright 1 0 0 Mrs. Glichrist 0 4 6 "For Mrs. Tod" 0 6 0 J. P. Cope 1 1 0 Miss Gammell 0 5 0 Miss Carver 0 3 0 Miss Date 1 0 0 Miss Gammell 0 5 0 Miss Carver 0 3 0 Miss Owen 0 6 10 0 Mrs. Owen 0 8 6 Mrs. Owen 0 10 0	Mrs. Bisset
67 	Misses Gilbert 1 0 0 Littlehampton Conference, per Rev. J. Ingram— Collection 8 0 0 Miss H. E. Skelton 2 0 0 Miss Skelton 2 0 0 Miss Skelton 5 0 0 0 Miss M. E. Skelton 5 0 0 0 Miss E. Kirkpatrick 0 10 Miss Capham 0 10 Miss Mrs. Unidasy 0 10 Miss Child 0 15 4 Miss Child 0 15 5 0 Miss Child 0 15 0 Miss Child 0 15 0 Miss Child 0 15 0 Miss Child 0 10 0 Rev. Geo. Smith 0 10 Rev. Geo. Smith 5 0 0 Mr. Mrs. and Master Johnson 0 10 Rev. Geo. Smith 10 7 G. H. Rippin 1 0 7 G. H. Rippin 1 0 0 Miss M. Burr 0 2 6 Mrs. Evans 2 0 0 Mrs. Evans 2 0 0 Miss M. Burr 0 2 6 Mrs. Evans 2 0 0 Miss J. R. Miller 5 0 0	4940 2 3 4 5 6 6 7 7 8 9 4950 1 2 3 4 5 6 6 7 8 9 4960 1 2 3	Dr. J. B. Edis 3 3 0 W. Richmond 0 8 0 V. W.C.A. Central Inst. 0 15 6 Paddock Bd. Bapt. Ch. S.S. 0 14 0 Glasgow Bible Class 0 5 0 0 25 0 0 0 0 0 0 0 0 0 0 0 0 0 0	Mrs. Bisset
67 	Misses Gilbert	4940 1 23 4 4 5 6 7 8 9 4950 4960 1 2 3 4 5 5	Dr. J. B. Edis 3 3 0 W. Richmond 0 8 0 V. W.C.A. Central Inst. 0 15 6 Paddock Bd. Bapt. Ch. S.S. 0 14 0 Glasgow Bible Class 0 5 0 0 25 0 0 0 0 0 0 0 0 0 0 0 0 0 0	Mrs. Bisset
67 —8 9 48701 23345 67 89 48801 23345 67	Misses Gilbert 1 0 0 Littlehampton Conference, por Rev. J. Ingram— Collection 8 0 0 Miss H. E. Skelton 2 0 0 Miss Skelton 2 0 0 Miss Skelton 5 0 0 0 Anon. (Slough) 1 0 0 Bible Training College, Clapham 0 10 Abbey Road Chapel Y. W. Bible Class 0 10 Abbey Road Chapel Y. W. Bible Class 0 10 Abs. White 0 8 8 Mrs. Lindsay 2 0 0 Mrs. White 0 15 4 Miss Willcox 0 15 4 Miss Willcox 0 10 Chas M. Legg 5 0 0 Mr., Mrs. and Master Johnson 0 10 0 E. F. McFarland 1 0 7 G. H. Rippin 1 0 7 G. H. Rippin 1 0 0 Miss M. Burr 0 2 6 Mrs. Evans 2 0 0 Miss J. R. Miller 1 6 0 Miss J. R. Miller 5 0 0 Mrs. Clarke 1 0 0 C. Braby 0 10	49401 23 3 4 5 6 7 8 9 4950 1 2 3 3 4 4 5 6 6 7 8 9 4 9 6 0 1 2 3 3 4 5 6 6 7 8 9 9 4 9 6 0 1 2 3 3 4 5 6 6 7 8 9 9 4 9 6 0 1 2 3 3 4 5 6 6 7 8 9 9 4 9 6 0 1 2 3 3 4 5 6 6 7 8 9 9 9 4 9 6 0 1 2 3 3 4 5 6 6 7 8 9 9 9 9 9 9 9 9 9 9 9 9 9 9 9 9 9 9	Dr. J. B. Edis 3 3 0 W. Richmond 0 8 0 V. W.C.A. Central Inst. 0 15 6 Paddock Bd. Bapt. Ch. S.S. 0 14 0 Glasgow Bible Class 0 5 0 O O O O O O O O O O O O O O O O O	Mrs. Bisset
67 	Misses Gilbert 1 0 0 Littlehampton Conference, por Rev. J. Ingram— Collection 8 0 0 Miss H. E. Skelton 2 0 0 Miss Skelton 2 0 0 Miss Skelton 5 0 0 0 Anon. (Slough) 1 0 0 Bible Training College, Clapham 5 0 10 Abbey Road Chapel Y. W. Bible Class 0 10 Abbey Road Chapel Y. W. Bible Class 0 10 Abbey Road Chapel Y. W. Bible Class 0 10 Abbey Road Chapel Y. W. Bible Class 0 10 Abbey Road Chapel Y. W. Bible Class 0 10 Abbey Road Chapel Y. W. Bible Class 0 10 Abbey Road Chapel Y. W. Bible Class 0 10 Abbey Road Chapel Y. W. Bible Class 0 10 Abbey Road Chapel Y. W. Bible Class 0 10 Abbey Road Chapel Y. W. Bible Class 0 10 Abbey Road Chapel Y. W. Bible Class 0 10 Abbey Road Chapel Y. W. Bible Class 0 10 Abbey Road Chapel Y. W. Bible Class 0 10 Bible Clapham 0 10 Bible	49401 2334 5 678 8 9 4950 1 2334 5 678 9 4960 1 2334 5 678	Dr. J. B. Edis 3 3 0 W. Richmond 0 8 0 Y. W. C. A. Central Inst. 0 15 6 Paddock Bd. Bapt. Ch. S. 5 0 14 0 Glasgow Bible Class 0 25 0 0 "A Friend" 50 0 0 D. H. 30 0 0 A. R. Hillier 50 0 0 Mrs. and Miss Anderson 0 0 0 F. G. Parker 0 6 6 Codar St. P. C., Glasgow 0 16 1 Shepherds Hall S. S., Glasgow 1 0 0 Major W. Wright 1 0 0 Mrs. Gilchrist 0 4 6 "For Mrs. Tod" 0 6 0 J. P. Cope 1 1 0 Mrs. Gilchrist 1 0 Miss Potter 1 0 0 Miss Gammell 5 0 Miss Gammell 7 0 5 0 Miss Gammell 7 0 4 0 Mrs. Owen 0 8 6 Mrs. Owen 0 8 6 Mrs. Walsh 0 10 0 Mrs. Brownrigg 1 0 0 Mrs. Brownrigg 2 0 0	Mrs. Bisset
67 	Misses Gilbert	4940 1 23 4 5 6 6 7 8 9 4950 1 2 3 4 5 6 7 8 9 4960 1 2 3 3 4 5 6 7 8 9 8 9 8 9 9 8 9 9 9 9 9 9 9 9 9 9 9	Dr. J. B. Edis 3 3 0 W. Richmond 0 8 0 V. W.C.A. Central Inst. 0 15 6 Paddock Bd. Bapt. Ch. S. 0 14 0 Glasgow Bible Class 0 5 0 0 25 0 0 0 25 0 0 0 0 0 0 0 0 0 0	Mrs. Bisset
67 	Misses Gilbert 1 0 0 Littlehampton Conference, por Rev. J. Ingram— Collection 8 0 0 Miss H. E. Skelton 2 0 0 Miss Skelton 2 0 0 Miss Skelton 5 0 0 0 Anon. (Slough) 1 0 0 Bible Training College, Clapham 5 0 10 Abbey Road Chapel Y. W. Bible Class 0 10 Abbey Road Chapel Y. W. Bible Class 0 10 Abbey Road Chapel Y. W. Bible Class 0 10 Abbey Road Chapel Y. W. Bible Class 0 10 Abbey Road Chapel Y. W. Bible Class 0 10 Abbey Road Chapel Y. W. Bible Class 0 10 Abbey Road Chapel Y. W. Bible Class 0 10 Abbey Road Chapel Y. W. Bible Class 0 10 Abbey Road Chapel Y. W. Bible Class 0 10 Abbey Road Chapel Y. W. Bible Class 0 10 Abbey Road Chapel Y. W. Bible Class 0 10 Abbey Road Chapel Y. W. Bible Class 0 10 Abbey Road Chapel Y. W. Bible Class 0 10 Bible Clapham 0 10 Bible	49401 23 3 4 5 6 7 8 9 4950 1 2 3 3 4 5 6 7 8 9 4960 1 2 3 3 4 5 6 7 8 9	Dr. J. B. Edis 3 3 0 W. Richmond 0 8 0 V. W.C.A. Central Inst. 0 15 6 Paddock Bd. Bapt. Ch. S. 0 14 0 Glasgow Bible Class 25 0 5 0 0 25 0 0 0 25 0 0 0 0 0 0 0 0	Mrs. Bisset
67 	Misses Gilbert 1 0 0 Littlehampton Conference, por Rev. J. Ingram— Collection 8 0 0 Miss H. E. Skelton 2 0 0 Miss Skelton 2 0 0 Miss Skelton 5 0 0 0 Anon. (Slough) 1 0 0 Bible Training College, Clapham 5 0 10 Abbey Road Chapel Y. W. Bible Class 0 10 Abbey Road Chapel Y. W. Bible Class 0 10 Abbey Road Chapel Y. W. Bible Class 0 10 Absey Roa	4940 1 23 3 4 5 67 8 9 4950 1 23 3 4 5 67 7 8 9 4960 1 2 3 4 5 5 67 7 8 9 4970	Dr. J. B. Edis 3 3 3 0 W. Richmond 0 8 0 V. W.C.A. Central Inst. 0 15 6 Paddock Bd. Bapt. Ch. S. 5 0 14 0 Glasgow Bible Class 0 5 0 0 Ch. 3 0 0 0 0 Ch. 4 0 0 0 0 0 Ch. 5 0 0 0 Ch. 5 0 0 0 Ch. 6 0 0 0 0 Ch. 6 0 0 0 0 Ch. 7 0	Mrs. Bisset
67 	Misse Gilbert 1 0 0 Littlehampton Conference, per Rev. J. Ingram— Collection 8 0 0 Miss H. E. Skelton 2 0 0 Miss Skelton 2 0 0 Miss Skelton 5 0 0 0 Anon. (Slough) 1 0 0 Bible Training College, Clapham 5 0 10 Miss E. Kirkpatrick 0 10 Abbey Road Chapel Y W. Bible Class 0 10 Abbey Road Chapel Y W. Bible Class 0 10 Afrs. White 0 8 Mrs. Lindsay 2 0 0 Miss Child 0 15 4 Miss Willcox 0 2 0 Chas. M. Legg 5 0 0 Mr., Mrs. and Master Johnson 0 10 E. F. McFarland 1 0 7 G. H. Rippin 1 0 7 G. H. Rippin 1 0 0 Miss Muss 0 2 0 Mrs. Evans 2 0 0 Mrs. Larke 1 0 0 Mrs. Clarke 1 0 0 Mrs. Clarke 1 0 0 Mrs. Lamb 0 5 0 Mr. and Mrs. G. Trench 0 0 Mr. and Mrs. G. Trench 2 0 0 Mr. and Mrs. G. Trench 1 0 0 Mrsisses Wisses Walker 5 0 0 Mriss Misser 5 0 0 Mr. and Mrs. G. Trench 2 0 0 Mr. and Mrs. G. Trench 7 0 0 Mrs. Missee 5 0 0 Mrsisses Walker 5 0 0 Mrisses 6 0 0 Mrs. Montgomery 1 0 0 Mrs. Misses Walker 5 0 0 Mrisses Walker 5 0 0 Mrs. Misses Walker 5 0 0 Mrs. Misses Walker 5 0 0 Mrs. Misses Walker 5 0 0	49401 23 3 4 5 6 7 8 9 4950 1 2 3 3 4 5 6 7 8 9 4960 1 2 3 3 4 5 6 7 8 9	Dr. J. B. Edis 3 3 0 W. Richmond 0 8 0 V. W.C.A. Central Inst. 0 15 6 Paddock Bd. Bapt. Ch. S.S. 0 14 0 Glasgow Bible Class 0 5 0 0 D. H. 30	Mrs. Bisset
67 	Misses Gilbert	4940 1 23 4 5 67 8 9 4950 1 23 4 5 67 7 8 9 4960 1 22 3 4 5 6 7 7 8 9 4970 1 2 3 4 5 7 8 9	Dr. J. B. Edis 3 3 0 W. Richmond 0 8 0 V. W.C.A. Central Inst. 0 15 6 Paddock Bd. Bapt. Ch. S.S. 0 14 0 Glasgow Bible Class 0 5 0 0 25 0 0 0 0 0 0 0 0 0 0 0 0 0 0	Mrs. Bisset
67 	Misses Gilbert 1 0 0 Littlehampton Conference, per Rev. J. Ingram— Collection 8 0 0 Miss H. E. Skelton 2 0 0 Miss H. E. Skelton 2 0 0 Miss Skelton 2 0 0 Miss Skelton 2 0 0 Miss Skelton 5 0 0 0 Miss E. Kirkpatrick 0 10 Miss E. Kirkpatrick 0 10 Abbey Road Chapel Y. W. Bible Class 0 10 Miss E. Kirkpatrick 0 10 Miss Chid 0 15 4 Miss Chid 0 15 0 Miss Chid 0 10 0 Rev. Geo. Smith 0 0 0 Rev. Geo. Smith 5 0 0 Mr. Mrs. and Master Johnson 0 10 Rev. Geo. Smith 10 7 G. H. Rippin 1 0 7 G. H. Rippin 1 0 7 G. H. Rippin 1 0 0 Mrs. Evans 2 0 0 Mrs. Evans 2 0 0 Mrs. Clarke 1 0 0 Mr. and Mrs. G. Trench 0 0 Mr. and Mrs. G. Trench 2 0 0 Mrs. Schelling 0 10 0 Mrs. Schelling 0 0 Mrs. Bernard 0 0 0	4940 1 23 3 4 5 67 8 9 4950 1 23 3 4 5 67 7 8 9 4960 1 2 3 4 5 5 67 7 8 9 4970	Dr. J. B. Edis 3 3 0 W. Richmond 0 8 0 V. W.C.A. Central Inst. 0 15 6 Paddock Bd. Bapt. Ch. S.S. 0 14 0 Glasgow Bible Class 0 5 0 0 D. H. 30	Mrs. Bisset
67   8 9 48701 23345567 8 9 4880 1 2334 5 5 6 7 8   9 4890 1 2334 5 6 6 7 8   9 6 6 7 8   9 6 6 7 8   9 6 6 7 8   9 6 6 7 8   9 6 6 7 8   9 6 6 7 8   9 6 6 7 8   9 6 6 7 8   9 6 6 7 8   9 6 7 8	Misses Gilbert 1 0 0 Littlehampton Conference, por Rev. J. Ingram— Collection 8 0 0 Miss H. E. Skelton 2 0 0 Miss Skelton 2 0 0 Miss Skelton 5 0 0 0 Anon. (Slough) 1 0 0 Bible Training College, Clapham 5 0 10 Abbey Road Chapel Y. W. Bible Class 0 10 Abbey Road Chapel Y. W. Bible Class 0 10 Abbey Road Chapel Y. W. Bible Class 0 10 Abbey Road Chapel Y. W. Bible Class 0 10 Abbey Road Chapel Y. W. Bible Class 0 10 Abbey Road Chapel Y. W. Bible Class 0 10 Abbey Road Chapel Y. W. Bible Class 0 10 Abbey Road Chapel Y. W. Bible Class 0 10 Abbey Road Chapel Y. W. Bible Class 0 10 Abbey Road Chapel Y. W. Bible Class 0 10 Abbey Road Chapel Y. W. Bible Class 0 10 Abbey Road Chapel Y. W. Bible Class 0 10 Abbey Road Chapel Y. W. Bible Class 0 10 Aiss Willcox 0 2 0 Aiss M. Burr 0 2 0 Aiss M. Burr 0 2 6 Aiss M. Burr 0 2 6 Aiss M. Burr 0 2 6 Aiss J. R. Miller 5 0 0 Aiss J. R. Miller 5 0 0 Aiss J. R. Miller 5 0 0 Aiss Lamb 0 5 0  Mr. and Mrs. G. Trench 0 0 0 Aiss Schelling 0 0 0 Aiss Bernard 0 0 0 Aiss Ster Marion Martin 0 2 6	49401 23 34 5 67 8 9 4950 1 23 3 4 5 6 7 8 9 4960 1 23 3 4 5 6 7 8 9 4970 1 23 3 4 5 6 7 8 9 4970 1 23 3 4 5 6 7 8 9 1 2 3 3 4 5 6 7 8 7 8 9 1 2 3	Dr. J. B. Edis 3 3 3 0 W. Richmond 0 8 0 V. W.C.A. Central Inst. 0 15 6 Paddock Bd. Bapt. Ch. S. 5 0 14 0 Glasgow Bible Class 0 5 0 0 Clasgow 0 5 0 0 Clasgow 0 5 0 0 Clasgow 0 0 0 Clasgow 0 0 0 Clasgow 0 0 0 0 Clasgow 0 0 0 0 Clasgow 0 0	Mrs. Bisset
67 	Misses Gilbert 1 0 0 Littlehampton Conference, per Rev. J. Ingram— Collection 8 0 0 Miss H. E. Skelton 2 0 0 Miss Skelton 2 0 0 Miss Skelton 5 0 0 0 Anon. (Slough) 1 0 0 Bible Training College, Clapham 5 0 10 Miss E. Kirkpatrick 0 10 Abbey Road Chapel Y W. Bible Class 0 10 Abbey Road Chapel Y W. Bible Class 0 10 Abbey Road Chapel Y W. Bible Class 0 10 Abbey Road Chapel Y W. Bible Class 0 10 Afrs. White 0 8 Mrs. Lindsay 2 0 0 Miss Child 0 15 4 Miss Willcox 0 2 0 Chas. M. Legg 5 0 0 Mr., Mrs. and Master Johnson 0 10 E. F. McFarland 1 0 7 G. H. Rippin 1 2 0 0 Mr. and Mrs. Dronfield 1 0 7 G. H. Rippin 1 0 7 G. H. Rippin 1 0 0 Mrs. Evans 2 0 0 Mrs. Clarke 1 0 0 Mrs. Clarke 1 0 0 Mrs. Clarke 1 0 0 P. Wall 2 0 0 Mr. and Mrs. G. Trench 1 0 0 Mr. and Mrs. G. Trench 0 0 Mr. and Mrs. G. Trench 0 0 Mr. and Mrs. G. Trench 0 0 Mrs. Sernard 0 0 Mrs. Sernard 0 0 Mrs. Sernard 0 0 Mrs. Bernard 0 0 Mrs. Bernard 0 0 Mrs. Bernard 0 0 Mrs. Bernard 0 0 L. P. Nott 0 25 0	49401 223 44 5 67 8 9 4950 1 223 44 5 67 8 9 4960 1 223 44 5 6 7 8 9 4970 1 223 44 5	Dr. J. B. Edis 3 3 0 W. Richmond 0 8 0 V. W.C.A. Central Inst. 0 15 6 Paddock Bd. Bapt. Ch. S.S. 0 14 0 Glasgow Bible Class 0 5 0 O 5 0 A. Sinclair Henderson 25 0 0 0 D. H. 3 0 0 O D. H. 3 0 O D. M. 3 0 O D. H. 4 0 O D. 5 O D. M. 3 0 O D. H. 4 0 O D. 5 O D. M. 3 0 O D. H. 4 0 O D. 5 O D. M. 3 0 O D. H. 4 0 O D. 5 O D. M. 3 0 O D. H. 4 0 O D. 5 O D. M. 3 0 O D. H. 4 0 O D. 5 O D. M. 3 0 O D. H. 4 0 O D. 5 O D. M. 3 0 O D. H. 4 0 O D. 5 O D. M. 3 0 O D. H. 4 0 O D. 5 O D. M. 3 0 O D. H. 4 0 O D. 5 O D. M. 3 10 O	Mrs. Bisset
67   8 9 48701 23345567 8 9 4880 1 2334 5 5 6 7 8   9 4890 1 2334 5 6 6 7 8   9 6 6 7 8   9 6 6 7 8   9 6 6 7 8   9 6 6 7 8   9 6 6 7 8   9 6 6 7 8   9 6 6 7 8   9 6 6 7 8   9 6 6 7 8   9 6 7 8	Misses Gilbert 1 0 0 Littlehampton Conference, por Rev. J. Ingram— Collection 8 0 0 Miss H. E. Skelton 2 0 0 Miss Skelton 2 0 0 Miss Skelton 5 0 0 0 Anon. (Slough) 1 0 0 Bible Training College, Clapham 5 0 10 Abbey Road Chapel Y. W. Bible Class 0 10 Abbey Road Chapel Y. W. Bible Class 0 10 Abbey Road Chapel Y. W. Bible Class 0 10 Abbey Road Chapel Y. W. Bible Class 0 10 Abbey Road Chapel Y. W. Bible Class 0 10 Abbey Road Chapel Y. W. Bible Class 0 10 Abbey Road Chapel Y. W. Bible Class 0 10 Abbey Road Chapel Y. W. Bible Class 0 10 Abbey Road Chapel Y. W. Bible Class 0 10 Abbey Road Chapel Y. W. Bible Class 0 10 Abbey Road Chapel Y. W. Bible Class 0 10 Abbey Road Chapel Y. W. Bible Class 0 10 Abbey Road Chapel Y. W. Bible Class 0 10 Aiss Willcox 0 2 0 Aiss M. Burr 0 2 0 Aiss M. Burr 0 2 6 Aiss M. Burr 0 2 6 Aiss M. Burr 0 2 6 Aiss J. R. Miller 5 0 0 Aiss J. R. Miller 5 0 0 Aiss J. R. Miller 5 0 0 Aiss Lamb 0 5 0  Mr. and Mrs. G. Trench 0 0 0 Aiss Schelling 0 0 0 Aiss Bernard 0 0 0 Aiss Ster Marion Martin 0 2 6	49401 223 44 5 67 8 9 4950 1 223 44 5 67 8 9 4960 1 223 44 5 6 7 8 9 4970 1 223 44 5	Dr. J. B. Edis 3 3 3 0 W. Richmond 0 8 0 V. W.C.A. Central Inst. 0 15 6 Paddock Bd. Bapt. Ch. S. 5 0 14 0 Glasgow Bible Class 0 5 0 0 Clasgow 0 5 0 0 Clasgow 0 5 0 0 Clasgow 0 0 0 Clasgow 0 0 0 Clasgow 0 0 0 0 Clasgow 0 0 0 0 Clasgow 0 0	Mrs. Bisset

Continued on page 50.





Vol. II., No. 14.

THE CONTINENT OF OPPORTUNITY

June, 1913.

# NOTES &

NOTICES.

"THE RIVER OF GOD IS FULL OF WATER."
And with the absolute confidence born of the truth which these words
Living enshrine, we press on in the great task with which God

has entrusted us. The barren spiritual wastes of South America call us with insistent and piteous voice, and to us has been committed the ministry of healing. Through us, through you, God waits to pour the healing waters of that river of life over the thirsty fields of the Great Continent.



"CHANNELS ONLY," we often sing; and oh! that we might realise that God needs

Are you a Channel? channels to-day. Not mere receptacles of His Grace, but channels through which that grace may flow freely. The river of God is full of then are we so barren and

water! Why then are we so barren and fruitless? Why are such feeble trickles allowed to flow through to the waste places of the earth? Why are Missionary Societies feeling the pinch so keenly, and unable to respond to the crying need of all their fields?



THE stoppage is not on God's part, for the river of God is FULL of water. The hindrance

What might be, if—! is surely in us. Could God but have His way with us, cleanse us, and turn the full force of that great river of His Grace through us, how

our own souls would be purified and refreshed and sweetened, and how the godless wastes of South America would rejoice and blossom as the rose: the mountains

and the hills break forth into singing and all the trees of the field clap their hands.



In all parts of the field earnest workers are digging trenches and preparing the way for

Where the river Cometh.

the great flood that is surely coming. God grant that on our part in the homeland there may be no hindrance, but that through us may

flow in ever increasing measure that mighty stream, till those trenches are filled with the life giving stream and the whole valley is full of water.



WE are glad to be able to announce that reinforcements are pushing forward to carry

New Workers.

on the glorious work. Mr. and Mrs. Webster Smith and Miss Found sailed for Peru on the 29th of May. Mr.

Smith has already spent four years in Paraguay and speaks Spanish fluently, so that he will be able to throw himself into the work in Lima at once, and help Mr. Ritchie in the important work of the Capital.



MISS FOUND is a fully trained nurse from the staff of the London Hospital, and goes

Pray for them.

to Arequipa to strengthen the hands of Miss Pritchard, who has been carrying on this work alone since Miss

Watkins was invalided home. This nursing work is of the utmost importance and calls for much prayer. These new workers do not appear on the Prayer Calendar. Do not forget them because of this.

OTHER workers have been accepted; some are in training and taking special studies

to fit them for the work that lies ahead. All these new workers involve increased expenditure, and we earnestly entreat our friends to stand

shoulder to shoulder with us in this matter, and help us to provide for those who go forth for the sake of "the Name," that the Gospel may be preached in the dark places of the earth.



We were greatly cheered by the meetings in the Queen's Hall on the 15th ult. And

The spring all who had the privilege of being present at those memorable gatherings carried away with them a deepened sense not only of

the responsibility but of the privilege that is ours, in being called to labour together with our Lord in this great task of the world's evangelization. A description of these meetings appears elsewhere, and we hope to give notes of the addresses in our July issue.



We are hoping to have again this year a South American house party at Keswick, and should be glad to hear from any Missionaries home on furlough from that field.

Those of our friends and helpers who expect to be at the Convention will, we trust, look in on us at "The Oaks, Church Street." We purpose again holding a South American meeting in the Pavilion on Monday morning 28th, when the Rev. Charles Inwood and others will speak.



It would be a great help to our work if friends would do all that lies in their power

to arrange meetings for us

Can you during the next autumn and
do this? during the next autumn and
winter. Arrangements are
being made by Church
Secretaries for this next winter's work, and
now is the time for you to get a place for us in
such arrangements, that South America may

not be forgotten in your church and district.

WE expect to have Mr. and Mrs. Millham home on furlough from Peru, and they will

Open doors
Wanted!

be available for such meetings with a great story of the work of God in that land. Mr. McNairn will also

be glad of opportunities to give his lecture on "The Land of the Incas," illustrated with an exquisite series of beautifully coloured lantern slides, which give a vivid and accurate idea of peoples and places in that little known country. Do what you can for us in this way; and do it now.



We have been greatly cheered by the kindness of some friends who have

what have you got?

enabled us to send out a lantern outfit to several of our Missionaries, together with a number of slides. It

has been suggested to us that many of our readers might have a number of lantern slides for which they have no longer any use and which would be gladly welcomed on the Mission field. We like really good slides for this purpose and should be grateful for any such gifts. Scripture, temperance, history, narrative, children's subjects—all would be greatly appreciated.



In closing these notes we would again plead with all our helpers to persevere in

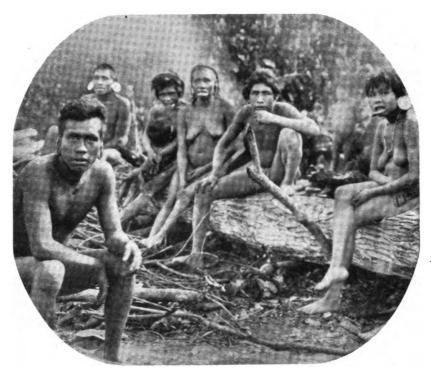
prayer for the work. The holiday season is upon us and these are always difficult and trying months for such work as ours. Friends go off to

the seaside or the country, and there is always a tendency to forget. Remember, brethren, that the hard, strenuous work on the field goes on, where holidays are practically unknown, and the needs are as great these months as at other times. Do not forget to pray for us and for the work; and in your joy and recreation think of those away in the darkness, and do what you can to help us to bring joy and gladness to their hearts and to strengthen their hand in the work of the Master.



# At the Putumayo.

Extracts from Various Letters received from Dr. Elliott T. Glenny.



A Group of Indians.

We arrived at Las Piedreras, the Colombian border, on February 12th, passed on to Porto Cordoba, arriving February 14th. We made all possible local investigation and enquiries. There is only one establishment there, Messrs. Mejia and Gomez. There are about ten Colombians and eighty or ninety Indians, Huitotos and Caragonas, with a few Boras or Miranas, as they are called. We were told that the total number of Indians employed by Mejia is only about 300, in what takes four to six weeks to cover by means of canoes. They are in the upper waters of the Miriti Paraná and Apapuris, two parallel tributaries of the Caquetá. Further up the Caqueta we can go up to within a day's canoe journey of the mouth of the Cahuinari, a tributary which comes down

from the centre and headquarters of the Putumayo district.

Sr. Mejia had a place on the Cahuinari River, but the Indians have been persecuted by the Peruvians to such an extent that they flee from every white man, and the district has been abandoned.

A year ago a whole party was wiped out at the mouth of the Cahuinari, and six months ago a man, his wife and an Indian who befriended them were served the same fate. They befriend you by day and then, when you are assured of their loyalty, they make a surprise attack by night.

We fear the wet season which is due in May is coming before its time. The rain

storms sweep down every afternoon with terrific violence; we measured  $2\frac{1}{2}$  inches in about twenty minutes the other day.

In the middle of April, fifty Colombians are due to arrive, the first contingent of 200 who have been booked for the district. No religious work of any kind has been, or will be attempted apart from ourselves, and it seems impossible that with the Indians and Colombians it will be found advisable to make a backward move and to lose our advantage of being first in the field. All here are keen anti-Catholics, and so the way is ready for direct work.

It is a country that I think could be worked by a small staff. Game and fish would supply meat; mandioca or yuca (cassava) and fruit, the other department of food. No rent, for a man would make his own house; no rates or taxes.

A launch would be of enormous advantage to us, but would not need to be more than eight or ten H.P., and a small shallow draft boat also, which could take us from station or camp to camp.

I spoke at our little meeting on February 16th, on God's goodness in using such unworthy servants, and took Peter and his failures for our encouragement. The flies rather hindered the full enjoyment of the service. We are now all anticipation for to-morrow's up-river move. We shall be astir soon after 3 a.m., taking the boat load up the rapids, by moonlight.

We left Porto Cordoba on February 24th for the Miriti Parana, to fix a base for our movements, so that we should have somewhere to put up in the wet season, and a store for our goods and general headquarters. The launch towed us up to the mouth of the Miriti, where we were told was high land, but we found that all was under water at flood time, so they towed us up the river 13 hours, and landed us on the bank at the site of a house abandoned four years previously. Here we made a temporary camp, but the flies, hornets, wasps, cow flies, bees, flying ants, sand flies and myriads of others made life worse than misery. The only relief was in the thick smoke of the burning undergrowth which we were clearing. The land was ten feet above highest water, and was several acres in extent, had a pure crystal stream and in many ways was a good site, and we may retain it as a site for growing cassava and bananas, etc., as the heavy timber has all been cleared. On Thursday, February 27th, we were to have been joined by Mr. Walkey, who was at Cordoba making a plan for a present for Sr. Mejia, but the launch came and brought word that it could not tow us up the river till to-day (March 4th), and so we returned to camp and went on clearing. Yesterday we came down, and as soon as we arrived a very heavy storm broke over us, but we are used to damp clothes day and night

We are now waiting—and it looks as though we shall have to wait—to be towed up as far as Quebrada, two days in launch, four in canoe, and one and a half in canoe from the mouth of the Cahuinari. There we shall investigate and gather much information and choose a site for our base as near the Indians as is reasonable, in view of their condition and our inexperience. Then, when they get to know us, and we have a suitable boat, we will penetrate further and further. To rush into their midst would be suicide in their present state of mind, and their ignorance of our intentions. We hear there are many Indians in the upper Apapuris, but we will investigate them later; they are a month or six weeks' journey away, and could not be worked from the same station as the Putumayo Indians—Huitotos, Andobes and

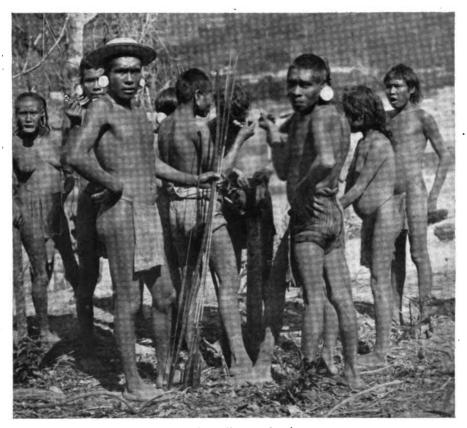
Taylor is a most extraordinary man; he seems to be able to do anything. He makes a fine house from a few old sticks and leaves. He sleeps out in the bush in his hammock in the drenching rain; he can track birds and animals like a dog, and is very keen for Christ and so quiet and humble with it all. He is the greatest discovery we have made; whatever happens we must not lose him, and what is more, he is keen to keep in touch and work for Christ in the E.U.S.A.

Early on the morning of the 28th February we were astir with the light. Just after

#### AT THE PUTUMAYO.

breakfast of rice and sugar and cocoa, a canoe approached and a Colombian rubber-gatherer, with four Huitoto Indians, greeted us. He is in the employ of Mejia; we are in his abandoned house. He is almost a savage; he wanders in the forest day after day, tapping rubber trees, and returns to his forest hut at night to live with the two Indian boys and two women. He was very rheumatic and I gave him

of any influence or even known by Indians. The next resting place up the river is, I believe, the murder place. Our boat will have to go up stream against a fierce current, and when we arrive we must be on the lookout day and night. Our boat is hopeless for speed and just breaks your back and your heart. We have no house to keep off the rain, and this we must have; our present irregular camp



Botucudo Indians at lunch.

suitable medicine. He gave us all the information he could, but said we were in a river bad from too many flies and too few fish, and very lonely, nobody above within several days, and the Indians were three weeks away and very scattered and difficult to approach as they were very shy. He was pathetic in his appeal to us to be careful as we approached the Cahuinari.

Now, this is the situation I have to face. Here I am, too far off to be heard of and be life would be impossible in the rainy season, we should all collapse, I fear. We are in constant prayer; it is a really difficult situation and we pray for the wisdom which God has promised.

I have heard of a place a long day's journey up the river where there is a nice hill with sandy beach and suitable ground for growing necessary food. This constant moving about with all one's goods is very

exhausting to one's nerves as well as strength.

Already we have been nearly 600 miles beyond what any Englishman has been before. We have accumulated a host of facts and information which, properly set out, would be of the greatest value. In the course of a month our information should be greatly increased, if we get up river in that time.

We found two possible sites near the commencement of the journey, but we three were all overwhelmed by the vastness of the distance, and all day we saw no trace of a living being. At night a guard was placed—or was supposed to be placed—and changed hourly, as the Indians sometimes swoop down and make surprise attacks from their region two or three days, or more, up river.

On March 7th at nine we reached the first native dwelling I had seen. We landed, and after 100 yards winding through almost impossible paths, and crossing a ravine on a tree trunk like a greasy pole, we found a huge clearing, half a mile each side. It had been abandoned by the Indians six months. The house was oval,

about forty feet by sixty, and had a beautiful palm-thatched roof, absolutely watertight and very cool. It was conical and reached down to within about seven feet of the ground. Inside there was a raised staging one end, with a place to secure valuables underneath. In front were the graves of two Indians who had been buried in their houses according to custom, with all their property. One was very rich and his silver was all said to be in the grave. The graves were easily seen. Two toucans were shot and some fish caught at the spot, and a whole tribe of most beautiful little yellow monkeys paraded along the trees near by.

At three on the same day we arrived at the first point of call, one and a half hours up a river many days navigable, but without a name and on no map. It is only 200 or 300 yards wide. We found a newly-made clearance and some Colombians and Indian women, all happy and smiling. There are no Indians whatever actually here, though some may visit and raid as far down as this. As the white man advances the Indian retires to his fastnesses, and grows increasingly fearful of the intentions of everyone who approaches.

# Extracts from a Letter from Mr. F. C. Glass. Written February 23rd, 1913.

The first Colombian port on the River Caqueta, Porto Piedreras, is in charge of a semi-decrepit old Colombian, by name General Corrêa, who was delighted to see us and air his little knowledge of English. He lives there with one or two Indian wives, and several Indian lads, in a roomy palm-thatched house about sixty feet above the river; but everything has a desolate and dirty appearance, which was not improved when the Peruvians finished bombarding the place in July 1911. In a fight between the 500 Peruvians and fifty Colombians, the latter lost but one man to the former's fifty, but the Peruvians captured the place and put a garrison there, which was soon so decimated by disease that the post was abandoned, and is now Colombian again.

General Corrêa is himself the Custom House, and let us through free. To this point the steam-launch from Manaos brought us, and having deposited our baggage, boxes of supplies, and Berthon boat on the river bank, it steamed back to civilization, leaving us to face the stern reality of this little known region.

We soon got our portable boat together, and by dint of poles and ropes dragged the same up the first cataract, and in four successive journeys landed all our belongings on the rocks above the cataract before nightfall.

Next day we had the assistance of several big canoes brought along by their owner, a Colombian, who rules this part of the river, and whose headquarters are situated at the foot of the second cataract, at which

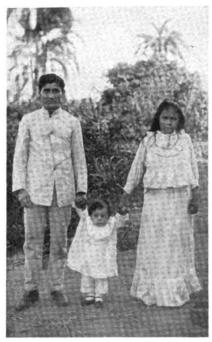
## AT THE PUTUMAYO.

he had promised us room to store our belongings for the time. He took about half our stuff and off they went; we followed ten minutes later.

Arnot took the helm. and the rest of us an oar apiece. The current was very strong, and we found we could not begin to keep up with the others, sometimes hardly making any progress at all; while for several hours during that long day we did not average half a mile an Finally, while hour. within sight of the port, two or three miles off, we gave in, after having pulled the boat along the river's edge for several hours by means of our tiny canoe. We went ahead in this with a line some thirty yards, which, with difficulty, we made fast to some overhanging

branch, or root, or river snag; then we hauled in our end and made fast, while the canoe pushed forward again, repeating the same operation and progressing this way about 200 or 300 yards an hour. We were fairly exhausted, only having had some chocolate and biscuits all day.

Just before nightfall Dr. Glenny and our Indian lad, James, went off in the little canoe (which is only supposed to hold one) to try to reach the port to ask for help, the banks being high and muddy



One of the Headmen of Dom Feliz Mejia and his Indian Squaw and Child.



Our Camp and Men at Porto Cordoba.

Photos by F. C. Glass.

and no place for camping out.

The river was about two miles wide, and it took them over an hour to cross, and they then found the current worse than ever, and had a very hazardous struggle of another two and a half hours in the midst of the semi-darkness. amid the swirling waters and whirlpools, huge fish and crocodiles at close quarters, and only about two inches of freeboard to their canoe.

Meanwhile, seeing our signal fire, a big canoe had already set off to look us up, with ten Indians and a Colombian on board. They tried to bring our boat to port, but soon gave it up, so we made fast for the night, the men remaining on board, while we two,

Mr. Walkey and I, were paddled into Porto Cordoba, where, to my great relief, I found Dr. Glenny safe and sound, though tremendously fagged.

Early next morning they lightened our boat, and we managed to bring her into port ourselves, with the Colombian flag flying at the bows and the Union Jack at the stern; but it was exhausting work in the scorching sun, and my arms were badly burned, causing me much pain for several days, while Dr. Glenny had

huge blisters on his neck and arms from the same cause.

During the eleven days spent with Dom Feliz Mejia and his partner George Gomez, we have been treated with every courtesy and consideration. Our men pitched their tent on the beautiful sandy shore and catered for themselves, while we boarded with Dom Feliz and his six head men. The climb up here from our river camp is a terrible pull, the house being built on a high bank 120 feet above the river bed. The houses are all thatched with palm leaves, and are of very light and fragile construction, the floors and walls being made of bamboo and palm trunks flattened out. Besides the big house belonging to Dom Feliz, which contains six rooms and kitchen, each being about twenty by fifteen feet, there is another similar one in construction, several smaller houses, and a big malocca for the Indians. There are some hundred Indians here; they are very docile and apparently well treated, though practically slaves, receiving food and raiment in return for their services, which are all connected with the upkeep of the house. The domestic arrangements here are rather dubious; there are no white women, but about fifteen to twenty Colombians, most of whom have their Indian squaws.

George Gomez, the partner, looks like the best type of Colombian gentleman of elegance and education; he was educated in Switzerland, and has visited London and reads English. They all express great regard and respect for England and the Evangelical religion, and have no use whatever for the Roman Catholic Church. They are an orderly lot, and we have seen no brawls or quarrels since our arrival.

Porto Cordoba is splendidly situated and commands magnificent views of the river above and below the cataract and of the mountain range at the first port. It is certainly the most beautiful spot I have seen on the Amazon.

There are plenty of Indians not far away the trouble being that they have a terrible hatred of the white man, and may be very difficult to get at, except with much time and patience. The Peruvians are very much hated here. They have one of these murderers a prisoner, sleeping on the ground underneath our room.

The condition of the Indians, as left by the Peruvians, is that of blind, desperate, indiscriminate hatred, and many of these once mild and harmless folk are now as fiendishly cruel as their persecutors themselves, at which no one can be surprised.

We went a few days' journey up river in their steam launch, and the second night out we had to keep guards awake on our boat, armed with Winchester rifles, to protect our company against a night attack of the Indians. They keep themselves awake for this purpose by means of a certain powder, with which they fill their mouths, and this takes away sleep and appetite.

All the people (with few exceptions) look thin, anæmic, and unhappy. I saw the whole process of the rubber extraction and preparation, and apparently they can make a very lucrative business; anyone with any kind of effort can prepare fi worth of rubber a day. But they have to pay such fabulous prices for their supplies, that they are really poorer than the poor Goyanos with 1\$500 a day. Sickness, too, takes a heavy toll of their days, and even if they do amass savings they cannot enjoy life here, and rarely live to enjoy it anywhere else. Besides, which, there is the constant dread of the Indians upon them, even those of their own household.

I am in splendid health. The Lord has kept me wonderfully. Praise His Name!

# Foreign Stamp Bureau.

Will the friends who gave jewellery in the collection at the E.U.S.A meetings in Queen's Hall on 15th May be good enough to send their names and addresses to the office, as we desire to communicate with them.





Indian Girls of the High Sierra.

# Our Nursing Work at Cuzco, Peru.

Report by Miss Iza Elder.



URING this past year there have been many changes which must to a great extent have handicapped the work. At the beginning of April, 1912, Dr. Glenny

returned to England with his two children; and at the same time Miss Power, who had been in the work for three years, left to be married. I was then left alone with my meagre knowledge of Spanish and the little experience gained in five short months on the Field. Can you imagine the joy with which I welcomed Miss Pritchard, when she arrived early in May to assist in the work here until the return of Miss Pinn, then on furlough in England after a term of five years in Cuzco? But after two and a half months of happy service and fellowship together, Miss Pritchard returned to Arequipa, and another four months intervened before the arrival of Miss Pinn and our new worker, Miss Trumper, who comes to fill the office of deaconess. Do I regret those lonely months? No, for many lessons were learned. Four verses are marked in my Bible as a result. They are these:—"We have no might... neither know we what to do, but our eyes are upon Thee" (2 Chron. xx. 12). "Ye shall not need to fight in this battle... stand ye still and see the salvation of the Lord" (2 Chron. xx. 27). "Hezekiah received the letter... and read it... and spread it before the Lord" (Isaiah xxxvii. 14). "God is our refuge and strength, a very present help in trouble" (Psalm xlvi. 1). Our God is faithful.

In spite of all these changes, the actual number of cases attended during the year was 101, apart from consultations, dispensary, and dental work. These cases were almost equally divided between the poor and better class people, and included Peruvians, half castes, and Indians, with a few Italians and six Turks. These last know very little Spanish, so I should like to have some Gospels in Arabic for them. We miss

Dr. Glenny's help very much and are praying that God will send another doctor to this

needy sphere.

We are full of hope now as we enter the new year. May God bless our efforts among these women and children. Our aim is to keep in touch with the patients we attend, and, above all, to win them to Christ. This is very difficult when one is alone with so much work, but now that there are two nurses and a deaconess there will be more time for visiting. Miss Trumper



An Indian Girl of the Sierra.

is bravely tackling Spanish, and is longing to be in the work. Many of the mothers, having gained confidence in us, come again for advice and medicine for themselves and their children. So our dispensary work grows. One woman remarked the other day that we were "more charitable than Christians!" This, of course, reflects on their idea of Christianity.

There is quite a lot of dental work going on, in spite of the fact that our equipment is very meagre. To all the people, who visit our consulting room, Gospels or tracts are given. Pray that God may bless the reading of these to the salvation of many. One patient, a man, who came with a suppurating gland on the neck, wished to buy a Testament. He said his brother had had one but had left Cuzco, taking it with him.

But you want to know something of the cases we go to. Let me tell you of an incident that took place at a case shortly after my arrival. I had prepared a nice basin of warm water and was just ready to put "baby" in for his first bath when two women rushed up, one on either side. Baby's bath was not yet complete. One poured in alcohol, and the other a large cupful of greasy soup. On asking the reason of this, I was told it was to make baby strong! So with a smile and the remark that I had not heard of the custom I manfully proceeded with my work. This took place in the house of one of the gente decente or upper class people.

But I want to give you a peep into some of the poorer "homes." We were conducted to a little shop (and this is one of many similar cases) where our patient lay on sheepskins and was screened only by a thin curtain from the gaze of customers or passers-by. Baby's wardrobe consisted only of a strawberrycoloured knitted vest and a bonnet of royal blue. On another occasion to reach my patient I passed through two courtyards and stepped down into a dark room. There was no window. The light entered only through the doorway and the round hole in the wall through which the smoke was expected to escape. The floor was literally alive with guinea pigs scuttering to and fro. A few fowls were roosting in one corner on sticks placed there for the purpose, while mother hen sheltered her brood of healthy chicks in another. This patient had a

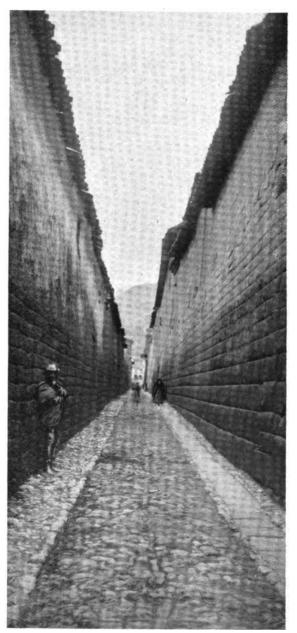
## OUR NURSING WORK AT CUZCO, PERU.

bedstead, but it was composed of rough irregular boards placed together after the fashion of a raft. There was gratitude here, however, for as I packed my bag when my work was done, a few new-laid eggs were

pressed upon me.

The darkness and superstition is awful. Many of the rooms we enter have the walls covered with pictures of the saints, and sometimes of the Saviour—pictures, many of them hideous in the extreme, causing pain by their awful misrepresentations to one who knows something of the loving heart of Christ. I remember counting in one room as many as thirty-five of these pictures, and, in addition, a skull placed over the door.

When I was the "new nurse" I went one night with the "old nurse" to an urgent case. On our way we were met by a second messenger asking us to hurry, but on our arrival were requested to step into the sitting-room for a "moment." We insisted on being shown at once into the sick-room which we found crowded with over a dozen people. We banished all but two, one of these being a priest in the act of giving absolution. He asked us to wait a "few minutes." This we agreed to do, and retired to the balcony, where he kept us waiting for three quarters of an hour. During this time there was a cry for caldo (soup) as the patient had fainted. Five minutes later a boy mounted the stairs with fuel to make a fire, followed in another five minutes by a second boy with raw beef and herbs for the soup. At last we insisted on an entrance to the sick-room, and the people themselves becoming anxious, rapped impatiently on the door. Finally, the priest went, and we did what we could for the patient. Then came an opportunity for a Gospel message, which was seized by the "old nurse," while the "new nurse" stood by and listened and prayed. She began by telling the story of free salvation through Christ, yet they had been paying the priest to give absolution. This was driven home by apt illustration, while the people listened in amazement, eagerly receiving the Gospels and tracts we offered when taking our leave. When we think of that night we remember that God has said His Word shall not return unto Him void, that it shall accomplish that which He pleases.



Inca Street with old Indian Masonry at Cuzco.

In addition to the work in Cuzco we have to hold ourselves in readiness for outside calls.

Some months ago I was summoned to Urco farm, twenty-four miles from Cuzco, because of an accident to "Domingo," a

little Chuncho Indian boy from the forests. I left Cuzco at 10 p.m. on horseback. Darkness and the roughness of the road hindered our progress, but we arrived early in the morning. The boy had fallen from his horse, cutting his face badly, while one eye was completely lost. We administered chloroform and put in five stitches, and the little chap is now doing well.

Our friends have already heard of the home-call of our sister, Mrs. Payne of Urco. Miss Pinn nursed her through the illness which lasted only eleven days. Those, who have had the privilege of knowing Mrs. Payne, and her quiet, consistent life, will understand how sadly she is missed both as a friend and as a worker in the Mission.

Recently, when sitting up at nights with a pneumonia patient, I met some nuns who

came to share the vigil. Under the circumstances I was not able to have much conversation with them, but was led to give one of them a New Testament, saying simply as I gave it that it was the Book most precious of all to me. Please join in prayer that in these instances God may bless His own Word. May He make us faithful in sowing the seed and keep us looking to Him for the increase.

Not least in the joys of the nurses' life is their faithful little servant Manuela. It means a lot when one comes home tired out after a difficult case, to find an attractive meal prepared. Manuela, according to her light, is seeking to be faithful. In spite of home persecution she steadfastly refuses to go to confession, confessing, as she says, to God only.

# Our Prayer Circles.



HILE reading the Report of the Society, as contained in the Magazine last month, you must have been struck by the constant reference made by so many of the

Missionaries to matters which they feel to be real and pressing needs in connection with their special work. We agree with them that these are matters of great importance, though we are powerless to respond to their appeals. We are convinced that the work at the various stations would be more firmly established and be in a much better position to present the Gospel to the people if the needs they mention were met, and in order that you may concentrate your prayers more definitely upon these points, and thus have a share in providing that which is lacking, we give below a list of subjects for prayer relating to each section of our work in South America. Please join with us in asking that God will so order that the desires of the Missionaries may be gratified and that the work committed to them may be carried forward more efficiently. The special needs referred to are as follows:-

In the Argentine:—

Church Building for San Fernando. Church Building for Juarez (a site for this could be secured for about £500).

A Day School at Campana.

Church Building at Chubut (a suitable site for this could be secured for £1,000). School Teachers at each of the Stations. More Missionaries and native helpers.

In Brazil:—

For São Paulo: a suitable building to serve as Headquarters, with Preaching Hall and Residence combined. (It is estimated that the cost of this would be about £4,000).

A Printing Press of greater capacity than the one in use at present.

For Cuyabá: Four Missionaries (two married couples). One itinerant Evangelist.

In Peru:-

For Arequipá: Church and Mission House (a suitable site could be secured for £1,000).

For Urco Farm: Dwelling houses for Missionaries and the Indians.

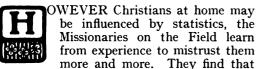
Teacher for work amongst the children.



#### An Argentine Woman.

# Some Things Statistics Never Show.

By Robert F. Elder.



souls enter the Kingdom whose names never figured on a church's roll or appeared in a Missionary's report.

Following are some instances:—

Down in Cascallares, where we have started a new branch work, I came on some people who have known our teaching for years. "Come in," said the lady of the house when I called. "Did you know Mr. Graham of Las Flores and Don Evaristo Suarez, the Bible Colporteur?" she asked. I answered in the affirmative. Evaristo used to live with us in Las Flores before he was baptized there and took up the work of selling the Bible. He was a rare man. He used to read the Bible to us at nights and explain the Gospel to us. When we were tired sometimes and suggested going to bed, he would say, 'just one chapter more, this is too interesting to leave,' and we would have to wait. He was full of zeal. Mr. Graham used to visit us too. In those days public opinion in Las Flores was against the Evangelicals, and although we felt there was truth in all we heard, we were ashamed to say so. priest spoke so strongly against Graham, describing him as a devil dressed up, that I have known of children running terrified into the house when they saw him coming, and peeping out of the window after to look for his tail." I had heard that story

before in Las Flores and was glad to have it confirmed.

Then she told me of her father-in-law, who lived with them in those days. He died the previous year, aged eighty. "During these last years of his life," she proceeded, "the big Bible he bought from Suarez was his constant companion. He was always reading it and talking about it. He was really at heart neither a Roman Catholic nor a Protestant, he was an Evangelical."

Pressed as to what she meant by this difference, she explained that in Spain they had been taught to connect the word Protestant with every evil person who opposed the Roman Catholic religion, and then she added, "In addition to that, many call themselves Roman Catholics or Protestants because their fathers were; but by 'Evangelical' I mean one who believes the Gospel because of personal conviction."

She herself is not converted, of that I feel sure, but she has begun to attend our meetings. Mr. Graham is with his Master in the Glory, and perhaps knows more about it all than we do; perhaps he has already had spiritual fellowship with the spirit of the old man Anaya. Evaristo Suarez, after some years of strenuous and successful work as a colporteur, visiting almost every corner of the Republic, has been pensioned off by the American Bible Society, and rests in Spain till his call comes. But neither of them knew about this influence over some lives, and a casual visitor to Las Flores could make no note of that, nor could it ever get into one of Mr. Graham's reports.

The

The next case has to do with Las Flores too. Amongst the first people we visited here in Tres Arroyos when we came, was a couple who had formerly lived in Las Flores. Their daughter had been converted there, and after being a shining light for a few years was called home, leaving a young family with a worthless father. epithets hurled at their daughter when she joined the church had affected them to such an extent that we could not persuade them to attend our meetings, although one of the motherless girls they had brought here came to the Sunday School. As time went on the old man seemed more sympathetic, but he never came to our meetings. After our return here three years ago, when I met him he always spoke of Mr. and Mrs. Graham, and agreed that they taught the truth. He promised to come to the meetings, but never came. I missed him for some time and then heard that he had been ill for nine months. I visited him. He listened eagerly to what I had to say. When I asked him whether he would like me to pray, with soul hunger in his eyes and intense eagerness in his tone, he said "Yes, pray to God for my soul." The last time I saw him I felt that he was not long for this world. I asked him if he had made his peace with God, and explained as simply and fully as I could what Christ had done for him. "Yes," he answered, "I am at rest now."

Then he asked for Mrs. Graham (now Mrs. Besson) and told me how good the Grahams were. When I called next time he had died.

His two motherless granddaughters came to him during the latter part of his illness. They had come from Quilmes, where they had been in service. There they had attended meetings. Asked whether they had themselves yielded to Christ, they said with decision :- "Yes, we cannot forget the example of our mother, and what Mr. Graham and you taught us, although we have not yet been baptized." Then they told me how they used to read the Bible to their dying grandfather in his illness, and how he liked to listen.

None of them figures on the church roll in

Las Flores or Quilmes, or in a report. Some day these two girls of nineteen and seventeen years may join our church here, and, as people read of two new members being added, they will say:—" Two more baptisms in Tres Arroyos. Mr. Elder is doing good work there," whereas the principal work was done in Las Flores and Quilmes. Statistics do not show that.

The last time I went to Cascallares, after the meeting was over, a woman who had listened attentively and frequently nodded her head approvingly, thereby helping the



A Young Argentino.

preacher not a little, spoke to me. "I have known a lot about what you said, this afternoon from my uncle, who is an Evangelical. His name is Don P——— C——." "I know him," I answered, "he used to live in Las Flores." "Yes," she said, "he was baptized in Las Flores." "He was the first person to be baptized in the church after it was built, and the last person baptized by Mr. Graham," I informed her. She then told how her uncle had visited her in Rauch, had presented her with two Bibles, and had made a collection of the Spanish paper, "El Cristiano," which he had bound and

#### SOME THINGS STATISTICS NEVER SHOW.

sent to her to read in Cascallares. "I am not converted yet," she frankly said, "but I know a lot about it."

There is the influence of Mr. Graham appearing again in Cascallares. How many others are there of a similar nature waiting to be discovered in other towns? "After many days" the bread is found. That thought has put some heart into one Missionary to-day, who has had a fit of the "blues." Missionaries get them sometimes, for the ploughing and sowing is difficult, and the blades seem long in appearing. But it made him remember some similar things in his own ministry.

It must be eight years ago now that I visited a young rationalist in the Tres Arroyos Hospital. I knew that there was little hope of his recovery and spoke earnestly to him about his soul's needs. Although he brought forward argument after argument against the Christian religion he confessed that he was not satisfied and felt uncertain about the future. An elderly Frenchman in the next bed listened to our conversations, accepted some literature I gave him, read what I left with the other man, but never told me the impression made. The young man died, professing faith in Christ. The old man went to the French Hospital in Buenos Aires. Rev. Pablo Besson, that veteran we love and honour so much, paid his periodical visit to the hospital. Whilst distributing some literature amongst the patients, he offered some to an elderly man, saying "here is something good to read."
"What is it?" asked the sick man. "Something about the Gospel of our Lord Jesus Christ," answered the Pastor. "I am glad to get it, I like that sort of reading. I am

"Are you," asked Don Pablo, "were you one in France?"

an Evangelical."

"No," he said, "I learnt about it in Tres Arroyos from Mr. Elder."

"You used to attend the services there, then?" asked his visitor.

"No, I listened to his explanations to another man in the hospital, and read the Bible and 'Pilgrim's Progress' and some other things, and that converted me.'

Mr. Besson wrote me that the man seemed to have clearly gripped the truth of justification by faith, and died happy in the Lord. When he was asked before he died if he did not want to confess to a priest, he said, "I have already confessed my sins to God and He has pardoned me; I do not need any priest."

About eight months ago I took a young man to the local hospital, who had come in ill from the country. I noticed an old man in a bed near by reading a big book. As I had a daily paper and some evangelical literature with me I went to him and said, "I see you can read, friend; here is something that perhaps will interest you." He looked up at me and said, "I think I know you. If I am not mistaken it was you who sold me this book I am reading now." "That is very probable," I answered, "for I see that it is a New Testament. Is it any good to you?"

"Sir," he said, as he looked into my eyes with a certain sadness, "it is the only comfort I have now." Then he told me who he was, and I remembered him. He had attended our services during the first months we were in Tres Arroyos, but had gone out into the country to work. Now he is seventy-two years of age and beyond work. I visited him one Sunday. "Some of the others will not listen to me when I talk to them about God," he told me; "'it is all stupidity,' they say. But I know better. God is very real to me now."

Are there many others like them, in other places unknown to us? These experiences make us think so. When we get "over there" some statistics will need rearranging. There are more converted people in heaven and earth than are dreamed of in our statistics. And some who figure in statistics will not be numbered amongst those who sing the song of the Lamb.

Some day when those who are making sacrifices at home and we who are sowing the good seed here, are in the glory with Brother Graham, someone else will be finding the plants that have sprung from the seed we are sowing to-day.

We regret to announce that news has just reached us that Mr. Fellowes, who has for many years been engaged in the work of the Sailors' Home, Buenos Aires, has passed away. We invite the prayers of our readers on behalf of his sorrowing relatives, and also that wisdom may be given in the choice of a successor for the important work he has laid down, and in which he has been such a power for good amongst the seafaring men who have visited Buenos Aires.



# A Vision of Darkness.

"There is no darkness to an unillumined soul."



TTENTION has of late been focussed upon the once Neglected Continent in a new way. The E.U.S.A., formed to carry on Missionary work by a union of existing Societies

already at work in the Continent, has done much to emphasize to the minds of Christian thinkers the great and terrible needs of that land; and since the first inception of this work the Putumayo tragedies have given South America a place of sad rivalry in the sufferings of the Congo.

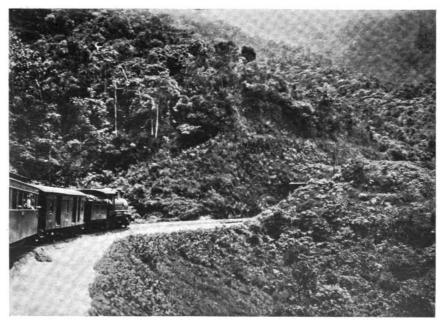
The recent revelations of the rubber traffic and its attendant wrongs have given the public cause to think. And to this new call from South America the Evangelical Union has promptly responded. So that to-day, in addition to the need for maintaining the existing work, there is also the need for sustaining the expedition now actually traversing the Putumayo district. In these combined interests the meetings

of Thursday, May 15th, were called.

Both afternoon and evening meetings were held in the Queen's Hall. Mr. J. D.

speakers including Dr. G. Campbell Morgan and Rev. C. Inwood. A passage from Phillipians ii. was read by the Rev. J. Stuart Holden, M.A. The Chairman at once disclaimed any thought that the meeting was called purely as one of protest on notorious matters. But the meeting was called that the needs of the great neglected Continent might be in some measure met. Difficulty there might be; but difficulty is designed of God not to be the master but the servant, to draw the Christian into closer communion with Himself. A spirit of divine optimism would do much to overcome, though it must in turn call to a new vision or a renewed consecration.

The Rev. C. Inwood has spent some months in investigation of the problems of Missionary work in South America at first hand. He has returned with a burning soul to plead for the things of which he knows. "A Continent of dead souls" was his startling characterisation of that land. The need then is a spiritual one and hence can only be seen by spiritual eyes. Under Crosbie presided in the afternoon, the two aspects Mr. Inwood sought to bring



En route for Conceição, climbing the highest mountain range in Brazil. Photo by F. C. Glass, taken from a window in the same train while in movement.

#### A VISION OF DARKNESS.



Some of the Parishioners at Urco, Peru.

home this need. First of all he reminded his hearers of the ignorance of the peoples in that land. In that indictment he did not then include the Indians, either Pagan or Roman Catholic. He spoke entirely of the white peoples who in the main are the arbiters of the destiny of that Continent. Nor did the ignorance relate to learning, but ignorance in another realm of a graver sort, relating to the great fundamental spiritual realities of ignorance of God and the soul and eternity, of the salvation of the Lord Jesus Christ.

Regarding the depravity of the people, much he could not speak of, and that which he could tell was hardly credible. A recent book on the Argentine contains this statement. "The two cancers in Argentina are corruption and impurity." "Blackwood's Magazine" recently affirmed that the judicial police authorities established in South America exist for every purpose but the avowed one. An old Missionary says that the corruption found in the Argentine is so rapidly increasing that unless something special happens, in a few years they will have a civilised, but a degraded, heathenism rampant in their midst.

Such is the condition of the country, and the cause of this is not racial, it is moral. If you can get in South America a Christian conscience and educate it by the Word of

God, all this horrible corruption will very quickly disappear. And if such be the corruption, the impurity in the land is worse. That is the condition of South America. Then why do we neglect it. We are told South America is a Christian Continent. Is it? searchingly asked the speaker; Is it? Does Christianity hate the Cross of Christ, and burn the Bible, and uncrown and insult the Lord Jesus Christ? Does Christianity pollute woman-hood? Is Christianity the most active foster-mother of vice and immorality? Dare we, in the presence of God, call the bastard thing Christianity? It is Roman Catholic, but it is not Christianity. Nor have we any right to call a thing like that a sister Christian . Church. Rome must cease to be the Rome she is before she can contribute to the uplifting of that great Continent. If Rome cannot do it, can we? Have we a Gospel to meet a need like that, for those only who have experienced the saving grace of Christ can go to such a people. Such can go and such must.

Dr. Morgan in giving the second address, said at the outset he was there to state a definite need and ask for definite results. He was convinced that it is because the Church of God in the Homeland has not seen the vision of darkness as presented by Mr. Inwood, that the work has so

long halted. He would put some preliminary enquiries. First of all, what is the Society doing? Briefly, in a sentence, it has taken over existing work in three of the great fields, Brazil, Peru and the Argentine; and is now committed to the new enterprise in the region of the Amazon.

The question is asked, Is there any reason for such an organization as theirs? He submitted that there was and that for several reasons. The work was started under Divine guidance, and the blessing of God has rested upon it in the past, and to-day doors are wider open than ever

longer regarding this Continent as a Christian land.

In view of all this, what was their immediate need? At once the regular income needs an increase of £371 per month. The present monthly expenditure is £893. An increase has been necessitated of £148 per month, making a total of £1,041 per month. Yet during the past twelve months, setting aside special appeals, the monthly income has been £670. So that the ordinary income is short of requirements to the extent of £371 a month. The calls to advance are not signs of defeat but of success. It is because the workers in



Victoria Regina Lilies on the River Amazon. Photo by F. C. Glass.

before in that land. None of the great denominational Societies are at present able to undertake the work. The scattered workers are all too few to reap the fields.

But the most clamant reason, and that upon which Dr. Morgan laid greatest emphasis, is that the Edinburgh Conference Continuation Committee still declares that the work is outside their sphere. Writing in reply to overtures concerning South America, the Committee say, "We deal only with work among non-Christians." Such an address as they had heard that afternoon must dispose of the fallacy of

the past have been able to possess the land and the call of the people has come into their ears, that they are asking now for help. The gatherings of the day were the first line in God's answer to our prayers. Where was the true standpoint? There is only one; it is the Cross. The hour was critical. The Lord Christ spoke and His voice was as the voice of South America. How would they answer? Let them to the Cross and do it there. Let them not forget that gifts which are truly propagative in this economy of grace are gifts baptized in blood and sacrifice. In that spirit let them give.



# Chats with the Children.



MY DEAR GRANDCHILDREN,

Once upon a time, so an old legend says, on a cold, bleak day, a poor starving beggar man came to the door of a farmhouse in Germany and asked for help.

The mistress of the house was a good woman, and for some days she had been longing and praying for a chance of showing her love and devotion to Iesus Christ. So she asked the old man into the kitchen, and said that she would give him a bowl of milk to drink. As the woman was carrying the milk from the dairy, she noticed what a thick, rich cream was upon it. Being a careful housewife she thought it was a pity to waste that lovely cream on a beggar man. So she returned to the dairy and carefully skimmed the milk; that is, she took off the cream from the top.

When she entered the kitchen, she saw to her amazement that the beggar man had gone. In his place stood Jesus Himself. He

looked at the woman's gift which now seemed poor indeed. "Take it back," He said, "you have spoiled your gift." And troubled and dismayed, the woman bowed her head, sobbing, "If I had but known, if I had but known.' But when she looked up, the Christ had gone.

I have told you this story to show you that we must always give our best, our whole best, and nothing but our best, to God. The best of our time, the best of our strength, the best of our talents, the best of our money, and the best of our selves.

You say you have so little to give. Well here is another story to help you.

A very long while ago, there was once a little lad who had found his way into a large Church. Now he had no money and when they came round to collect the gifts he gave a rosy apple which was all he had. Presently, when they came to reckon up what

had been given, they found there an apple of

pure gold.

That is only a story, I know, but it is just what God will ever do with our best if we give it to Him, however poor and mean it may seem to us.

They used to say to me when I was little, "Do your best, angels cannot do more," by which they meant of course that angels cannot do more than their best.

One thing that always helps me is this. Take a penny for instance, it is a very small thing to give, but in God's hands it may work wonders, and so if you will give Him your young lives He can use them to help to win South America.

Remember that you may be too big for God to use you, but you can never be too small.

Do not let us insult God by offering him our spare strength, our spare time, our spare money, that which we have no other use for; surely He does not want such gifts. Let us give Him, I say again, our best, that which costs us something. It may

mean less time for play, less money to spend on ourselves, but in denying ourselves we shall get a greater blessing, because Jesus Christ Himself said, It is more blessed to give than to receive.

There is a hymn I would like you all to learn; it

begins,

"Lord, in the fulness of my might,

I would for Thee be strong.

I dare say some of you already sing it. It puts into poetry and gives you in better words than I can, just something of what I have been trying to say to you. It may be that some of you are a bit young to understand its full meaning as yet, but learn the words and one day I hope you will know and feel all it means.

In the meantime it will help you to write out this hymn. A prize for that grandchild who sends me in the neatest and best written copy.

Still another little story before I close.

was once a poor Indian mother who had never heard of the love of Jesus. had twin boys, and one was blind. She wanted to show her love for the river god, the only one she knew anything about, the great river Ganges, which she worshipped, and so she made up her mind, in her ignorance, to throw one of her babies into the deep river, thinking to please the god. One day her friends noticed in surprise there was only one baby in her arms, and that the one she clasped so tightly was the blind one. In answer to some enquiring looks and in a low tone she said, "Yes, of course, I gave the best." Poor woman indeed, but if a heathen would do that for her god, just a river, what ought not you and I to give to Jesus?

I am very glad to be able to report ninety members of my Guild of Grandchildren to date. I shall be pleased to have particulars of any OPEN DOOR BANDS that have been formed, and

also for the members to join my Guild. At present those I know of are the one at St. Clement's. Norwich, of which a photo appeared in the December, 1912, number of this Magazine. One formed by Mrs. G. E. Norrie in Edinburgh; and one formed by Miss Hannah Spinks at New Cross. Also an enthusiastic BAND OF WATCHERS, under the leadership of Miss L. W. Adams at Forest Hill. I hope it may be possible to give you some account of what these Bands are doing later on.

I have to thank the Edinburgh Band for some Foreign Stamps, and also Ida Forbes, who is a member of that Band, for another lot.

Good-bye, boys and girls, and may these words ring in your ears for ever and for ever.

"The best for Christ."

Your affectionate

GRANDFATHER.



An Indian Boy of the Sierra. Do your best for him. He is worth it.

# Books We Recommend You to Read.

# "PROTESTANT PROGRESS AND PAPAL CLAIMS."

Cameron and Co., Motherwell.
Paper 9d., and Cloth Boards 1s. 3d.



HERE must be something essentially wrong with any sytem that has to bolster up its pretensions with a misrepresentation of facts and a juggling with truth. Unfortunately, in these

days of growing indifference and carelessness, it is comparatively easy to palm off any falsehood on the thoughtless reader, provided it is done with sufficient boldness and effrontery and with a free use of such expressions as, "Everybody recognizes," "It is a notorious fact," "No educated person would dare to assert nowadays" and so on.

By such methods the Papacy is making a bold bid for a place in our midst, trusting to our ignorance and forgetfulness not to be confronted with the damning evidence of history, and the irrefutable logic of hard facts, as to her real character, and the universal results of her dominion.

We welcome, therefore, such a book as this by A. P. which lets the light in upon this subject, and shows the system of misrepresentation in all its sinister ugliness. It is written in reply to a certain Father Graham, a pervert to Rome, who has been endeavouring by the old methods of sophistry to convince himself and others that nowhere is true prosperity and progress found save in Roman Catholic lands!—a sufficiently absurd proposition, on the face of it.

It is difficult, however, for the layman to lay his hands on the necessary facts to refute the Jesuitical quibblings of the champions of mediaeval obscurantism and tyranny; but here in this book by A. P. we have every lie dragged to light and nailed to the counter.

A. P. is a master of his subject and brings to bear on the questions at issue an immense amount of erudition, but contrives to present it in a style so direct and convincing, and at the same time so absolutely destructive, that one is almost tempted to pity the unfortunate priest who ventured on such dangerous ground, and stands convicted at the bar of truth—a pitiable spectacle of what Rome and her defenders can descend to.

We can heartily recommend this book to all who want to know the truth about Rome and her influence in this and other lands.

A. S. M.

# "AN UNKNOWN PEOPLE IN AN UNKNOWN LAND"

is a wonderful account of the reclamation of a most debased and savage people in the swamps and wilds of El Gran Chaco in the centre of South America. The author, Mr. W. Barbrooke Grubb, who is now home on furlough and is lecturing on behalf of the Mission, has done such heroic work amongst the natives as to gain from the Paraguayan Government the title of El Pacificador de los Indios. The book is well illustrated and is a cheaper form of the library edition. Messrs. Seeley, Service and Co. are the publishers.

"THE LAND QF THE PEAKS AND THE PAMPAS."

By JESSE PAGE, F.R.G.S.

Religious Tract Society, 3s. 6d. net.

It is unfortunate that this book should have been marred by so much that is not only incomplete but inaccurate in its introductory chapter. The account of the early history of South America conveys no clear impression to the reader, and rather suggests that the writer had no great grasp of the subject himself.

However, this is only secondary to the main purpose of the work which is designed to give some idea of the progress that has been made in the Evangelical Conquest of South America from the days of Captain Allen Gardiner till our own times, while pleading for a worthy response to the magnificent opportunity and the tragic need of that great Continent.

The excellent work of the South American Missionary Society is taken as the type of Evangelical work that is being carried on by Protestant Societies, particularly among the Indians, and a very illuminating glimpse is thus given into the methods of work and the victories that have been won among these primitive peoples. The more extensive work of the American and other Societies among the Spanish and Portuguese speaking peoples is but lightly touched upon, though its need is strongly pointed out. The chapter on The Book Divine is excellent, and ably enforces the value of the broadcast circulation of the Scriptures by the Colporteurs of the Bible Societies and the power of the old Book to lead men out of darkness into God's marvellous light.

Altogether Mr. Page has given us quite an interesting book, but we would suggest that in a future edition the spelling of proper names and Spanish words and phrases might be more carefully revised!

"ROUND SOUTH AMERICA ON THE KING'S BUSINESS."

By STUART McNair.

Marshall Bros., 2s. 6d.

In this book Mr. McNair gives us a very interesting glimpse of the evangelical forces at work in certain parts of Latin America.

In the nature of the case the account is incomplete and somewhat superficial, being merely the diary of a tour; nevertheless it is interesting and sympathetic, and is lightened here and there by flashes of that dry humour so characteristic of the Scot. Mr. McNair is one of those who look for the best in every man's work and who is always ready to lend a helping hand where he finds the King's business in progress. The book is quite worth reading.

From ROBERT SCOTT'S LIST.

# MISSIONARY METHODS

ST. PAUL'S OR OURS? Demy 8vo., 5/- net.

A Study of the Church in the Four Provinces.

By the REV. ROLAND ALLEN, M.A.,

y the REV. ROLAND ALLEN, M.A

Formerly Missionary in North China.

Introduction by the Right. Rev. The Lord Bishop of Madras.

"Deserves and demands the close study of all interested in the work of foreign missions. Mr. Allen's admirably written work may prove of epoch-making importance."—Life of Faith.

# CHRISTIANITY AND OTHER FAITHS

By the REV. W. ST. CLAIR TISDALL, D.D.

Demy 8vo., cloth gilt, 5/- net.

"A wide survey of the religions of the world written by a real expertis most welcome. All Dr. Tisdall has to say is put down with the sure touch of a real student and a great linguist."—Church Times.

#### ST. PAUL & HIS CONVERTS:

Studies in Typical New Testament Missions.

By the REV. HARRINGTON C. LEES, M.A. Cloth 1/- net.

"The writer is always fresh and instructive, his work is sound and of great value. Indeed, we have not often come across so much in so little as this book gives us, and we most heartily recommend it."—Missionary. Review.

London: ROBERT SCOTT, Publisher, Roxburghe House, Paternoster Row, E.C.

Missionary Students & Travellers.

# SPANISH SELF-TAUGHT

(THIMM'S SYSTEM.)

Revised and Enlarged by

W. F. HARVEY, M.A., and S. LABORDA.

Containing Travel Talk for Railway and Steamboat, Customs, Hotel, Conversations, Classified Vocabularies, Trading Terms, with PHONETIC PRONUNCIATION for learning at a glance, Elementary Grammar, &c. Tables of Money with English and American Values, Illustration of Coinage, &c., &c.

Red cloth, 1s. 6o.; Blue wrapper, 1s.

EL INGLÉS para los ESPAÑOLES.

# EL INGLÉS PARA CADA CUAL

Por WILLIAM CHEVOB, Professor de idiomas.

CON PRONUNCIACIÓN, FONÉTICA (MÉTODO, MARLBOROUGH).

Para aprender el Inglés por si mismo.

Conteniente: —Vocabularios, Gramática Inglésa, Locuciones Conversacionales y Frases, Vocablos Comerciales, Jurídicos y Religiosos, Frases para Viaje, Bicicleta, Automóvil, Fotografía, Diversiones, Monedas, Pesos y Medidas, Illustracion de la Moneda Inglésa, etc., etc.

Precio: En Rústica, 1s.; En Tela, 1s. 60.

# PORTUGUESE SELF-TAUGHT.

By E. da CUNHA.

UNIFORM WITH THE ABOVE.
Red cloth, 2s. 6p.; Blue wrapper, 2s.

#### Sold by ENGLISH & FOREIGN BOOKSELLERS & TOURIST AGENTS.

Write for Prospectus and Catalogue No. 41, E. MARLBOROUGH & CO, 51, Old Bailey, London, E.C. THE -

# SCRIPTURE GIFT MISSION

appeals for special help to enable the Committee to send out

# 1,000,000 GOSPELS

TO

# SOUTH AMERICA

at a cost of about £3,000.

THE

## Attractively Coloured Illustrated Gospels

Issued by the MISSION

are ALWAYS WELCOMED

by the Missionaries working in

#### "THE CONTINENT OF OPPORTUNITY."

Donations may be sent to-

Chairman, Rev. Preb. WEBB-PEPLOE, or

Secretary, FRANCIS C. BRADING, 15 Strand, London, W.C.

SATISFACTION GUARANTEED WITH THE 1913 Model Self-Filling and Non-Leakable "PERFECTION" PEN

EXCEPTIONAL OFFER to "South America" readers for 4 months. As an advertisement, 15/- Self-filling and Non-leakable Perfection Gold Fountain Pen (real 14 carat Gold nib) at 1 usual price for 4/8. 21/- Exquisite Gold-mounted Self-filling Gold Fountain Pen (real 14 carat Gold nib) for 6/6. Every Pen guaranteed for 3 yrs. to be thoroughly reliable, does not leak or blot, and no parts to get out of order. Fine, medium, broad or J points. Money returned if you are not more that satisfied.

THE STAR STATIONERY CO., Ltd., 147, HOLBORN BARS, LONDON, E.C.

(2 doors from Gray's Inn Road.) Agents wanted.

# RED

WHITE & BLUE

For Breakfast & after Dinner.

In making use less quantity, it being so much stronger than ordinary COFFEE.

#### ACKNOWLEDGMENTS—Continued.

Hon. District Secretaries. Per Mrs. and Miss Lewis Lloyd, Llandudno.	Receipt No. f. s. d. Per Rev. J. W. Skinner, Wallasey.	Receipt No.
Receipt No. f. s. d.	7726 New Brighton Bapt. Ch. * 0 15 0	6 St. Leonards Y.W.C.A 0 7 2
Colwyn Bay Meeting.	Per Miss Pescod, Liscard.	Per Mr. F. C. Blake, Cambridge.
7617 Mrs. Shewell 5 0 0	1288 H. J. Shaw 0 5 0 9 Mrs. Southcomb 1 0 0	8189 "First Fruits" 0 7 6 — Anonymous 0 2 6
7620 Mrs. Jopson* 2 0 0	1290 Miss Broadridge 0 4 0	Per Miss Flint, Weston-Super-Mare.
7830 Afternoon Collection • 10 17 8	1 Miss Jordan 0 1 6	2274 "A Friend" 0 5 0 5 Miss Thacker 0 5 0
- Evening Collection* 12 7 2 1 Dr. Russell 1 0 0	2 H. J. Shaw	6 Miss E. M. Flint 1 0 0
2 J. F. Moseley 1 0 0	3 Miss Burgess 0 3 0	Per Mrs. Rose, Farnham.
3 Mrs. Lloyd 2 0 0	Per Miss Robinson, Birkenhead.	2131 Capt. and Mrs. Heathcote 0 19 3
4 Miss L. Lloyd	7426 Mr. and Mrs. Smitton 0 10 0	2 Miss E. Lucock 0 7 6 3 Mr. and Mrs. Nelson 0 15 0
Llandudno Meeting. 7611 Miss Woods 0 10 0	Per Mr. E. W. Corbell, Romford.	3 Mr. and Mrs. Nelson 0 15 0 4 Miss Millard 0 6 0
2 Rev. E. O. Davies 0 5 0	8092 (Box 211) 0 7 7½ 3 (Box 214) 0 5 0	Per Mrs. Corney, Sandown.
3 Tennyson Smith 1 1 0	4 Junior C. E. Soc 0 5 0	8883 Miss Farmer 0 5 0
4 Miss Parry • 1 0 0 5 Miss C. Roberts • 1 0 0	5 (Box 335) 0 5 6 6 (Box 336) 0 2 104	4 Mrs. Lapwood 0 4 6 5 Sandown P. C 0 19 6
6 Mr. McMaster	6 (Box 336)	1
8 Miss Angas 1 0 0	Per Mr. R. Hogg, Larkhall.	Per Mr.T. W. Leese, Manchester. 2184 Rev. J. Young 0 3 0
9 Miss Middleton* 1 0 0	9246 T. Millar 0 1 0	5 W. Smith 0 5 0
7621 Collection at Meeting* 2 17 8 2 Mrs. Biggs 1 0 0	Per Mr. T. L. Chadwick, Aintree.	6 Misses Silcock 0 3 7
3 Misses Hegarty* 1 0 0	- T. L. C 0 6 4	7 Miss Middleton 0 4 6 8 Star Hall P. C 0 6 8
4 Mrs. Lintern 1 0 0	— Aintree P. C	9 F. H. Walker 1 0 11
5 Mission Room Box • 0 8 6	— Anonymous 0 2 6	2190 Miss A. Dean 0 3 0
7826 Mrs. Lloyd	— Anonymous 0 5 6	1 W. Lowe 0 3 6
8 Miss Roberts* 1 0 0	— Anonymous 0 2 6 — Mrs. Branson 0 2 0	2 E. Atkinson 0 4 3
9 Miss R. Kings	Sale of Pamphlets 0 1 11	Field Acknowledgments—Brazil.
Per Mr. C. J. C. Nicholls, Highbury.	Per Miss Francis, Dover.	8983 R. E. Fischer \$2 50
2247 J. H. Greene 0 10 0	1496 Collection at Meeting 3 3 4	4 C. D. E \$500 00
Per Mr. S. N. Willoughby, W. Norwood.	Per Mr. F. J. Packham, Brighton.	5 Anon* 250\$000
7502 Miss D. Burton 0 2 6 3 "A Friend" 0 1 0	1335 " A Friend " 1 0 0	
4 Miss G. Walker 0 5 0	Per Miss M. Hughes, St. Leonards-on-Sea. 2222 Miss F. Tenterden 0 10 0	
Per Mr. P. D. Harding, Manor Park.	3 "A Friend" 0 10 0	Total for Putumayo Fund £218 15 10
7095 Mrs. Sibley * 0 10 0	4 St. Leonards P.C 0 7 0	Total for other E.U.S.A. work £876 1 6
-		_

## A REMARKABLE ADVERTISEMENT.

Translation of a unique advertisement issued by Nestor Escobar, a crente in Goyaz. Sr. Nestor was converted through the reading of a Bible purchased from Mr. Glass some nine years ago, and later on was baptized as a member of the Presbyterian Church.

#### POPULAR PHARMACY

OF

#### NESTOR ESCOBAR,

Founded in 1905.

Bomfim -- Estado de Goyaz.

The Proprietor of this well-known Pharmacy advises his many customers and the public in general, that a good supply of material medicines, prepared by chemical processes and pharmacists in laboratories of high standing, may be found in his establishment. These are for the healing of bodily sicknesses, but are often of uncertain effect.

He has in stock also a large quantity of spiritual medicines of certain result and not made by the hands of man—as the Holy Scriptures, which are the power and wisdom of God for the salvation of those who repent of their sins and give themselves to Jesus Christ, the only Saviour of sinners.

The material medicines, as well as the spiritual, are sold at any hour, at low prices and furnished freely to the poor.

Then follow in large type seven texts from Scripture.

Missionary Heroes of North and South America is the title of a book shortly to be published by Messrs. Seeley, Service and Co. It is an account of the bravery shown and the hardships borne by Missionaries, male and female, in both the continents of America. The author is John G. Lambert, M.A., D.D., a well known writer on such subjects. The book is well illustrated.



# ACKNOWLEDGMENTS.

# Amounts Received from 13th May to 12th June, 1913.

(Sums marked thus \* are specially designated.)

Note.—All contributions are acknowledged by number of receipt and name of donor unless a wish is expressed to the contrary. If desired, the receipt number only will be given.

	pt No.	£ s. d.			s. d.		pt No.	£ s.	
2013	Lieut. R. M. Stephens	20 0 0	50/8	Miss Terten 0	5 0	5150	Miss Schelling	0 10	
	Anon. (Earl's Court)*	0 5 0	9	C. Gosling 0	50	Ĭ	J. Josling	0 5	
4	Per Rev. G. Smith	50 0 0	5080	Miss Scott 1 (	00	2	Mr. and Mrs. Kington	0 5	
2	J. Dyer Ball	0 2 6	1	W. Ladd 0 2			Miss H. D. Carless	0 1	
6	Mr. and Misses Clark	2 0 0	Ź	Miss D. Clare 0 10		_	T. L. O	0 5	
(	Miss Hudson	1 0 0	3	2 2		3	Bishop Ingham	1 0	
8	J. S. Binning	2 2 0	Ă	Miss Miller		4	Miss Lewis	1 1	
9	Miss M. M. Culverwell	3 12 10	Š	A. A. Head 5		5	P. D. L	1 0	
5020	Proceeds of Pen Painting	0 15 0	ě	Mrs. A. H. Roberts 0		6	Dr. D. H. Davy*	1 15	
3020	Anon. (Hawick)	0 10 0	7	B. Williams 0		7	Miss Taylor	1 0	
1	W. Robertson	10 0 0	Ŕ	L. W 0 5		8	Max Bolg	1 0	
'n	Pastor G. H. Harber		ğ	Mrs. H. Williams 2		9	Miss F. Smith	0 10	6
2	Mrs. Law	1 0 6	_		- "	5160	V. H. Pace	0 5	0
7	Miss Tinling*		5090	Miss L. Oliver 1 0	0 1	3100	T. R. Brough		
7	"Living Waters" Miss.	5 2 5	1	Miss L. Forrer 1	0	, ,	Mrs. Fergusson	0 5	
J	Union *	25 0 0	2	Prof. A. Carless 10 0	0 0	5	J. W. Powell		
c	Union* Miss Calvert	35 0 0 0 10 0	3	Dr. and Mrs. D. Smith 5	0 0	3	Miss C. Balfour	0 2	
9	Miss M. Reid		4	Mr. and Mrs. Stevenson 1	0 0	4	"Embon" (Highgate)	0 2	
á	Miss H. Brown		5	Misses M. and E. Wright 2 10	0 1	5	Miss G. Pearson		
ĝ	Mrs. Holes	0 3 6	6	Mrs. Kirkpatrick 0 10	0 0	Š		5 0 0 5	
J	MIS. Holes	2 0 0	7	W. H. Rumbelow 0 5	50	9	Miss R. Hackney	2 0	
5030	Miss Inskipp	0 4 2	8	A. Richards 0 10	) 6	6	Miss E. Peter	0 2	
1	G. Spencer	Ŏ 1Ŏ Ō	9	Miss Ross 5 0		8	Mrs. Hester		
ż	Gospel Oak Women's Adult	• •	E100			9	щіз, Пезей	1 0	0
-	School Class	0 5 0	5100			5170	Mrs. Robertson	0 10	0
3	Major Eckford	1 0 0	ĭ		0	i	A Friend	Ŏ 15	
ă	F. C. Collier	iŏŏ	2	"One who is much interested" 0 5		ż	Miss E. Smellie	5 0	
Ś	Miss Millar	0 12 9	•			3	J. Page	0 10	
Ğ	Cheltenham Meeting	5 3 9	3	Miss Gaze 0 5		Ă	Miss Perrin	ĭŏ	
ž	I. Anderton	2 6 3	4	C. R. Swan		5	Miss Martin	Ò Š	
	" Pansy "	5 0 0 l				ă	Harborne Y.W.C.A	3 Ŏ	
8	Mrs. Rollo	ŏ ă ŏ	5			ž	Miss P. Hart	Ŏ 1Ŏ	
ğ	Rev. P. Rose	Ž Ž Ŏ	6			Ŕ	Rev. W. Anderson	Ŏ Ž	
		'	(	Whyteleafe Meeting* 3 8 Miss G. I aw 0 5		ğ	Miss Flint	ŽÕ	
5040	Wood Lane P.C	7 1 0	8	Miss G. I aw 0 5					-
	S. S	0 5 0	_	E. W 0 5		5180	Rev. A. B. Macaulay	0 2	
1	Mrs. Cruikshank	0 5 0	_	X.Y.Z. (Putney) 0 5		1	Mrs. Clay	0 5	
2	Dr. Heywood Smith	2 0 0	_	W. Bruton 0 1		2	Rev. T. Skeoch	0 5	
3	J. Campbell	100	9	0 3	36	3	Mrs. McClymont	0 5	
4	Guild of Helpers' Camp,		5110	Miss Whiffen 0 3	3 0	4	Miss McClymont	0 2	
	Swanwick	6 1 6	1	Miss G. Theed 0 2		5	Miss A. M. McClymont	0 10	
_	W.A.S.K	0 15 0	ż	Mrs. Manning 0 3	iŏl	6	Mrs. Dunsmore	0 10	
5	Miss Michell	200	3	Mrs. A. G. Steel 2 2		7	G. M. King	1 0	0
6	Miss Kain	0 2 6	4	Miss Messint 5 0		8	Shaw St. Y.W.C.A, Liver-		_
	Miss Cloud	100	5	Miss Dawe 0 3	3 1	_	pool	5 0	
8	Dulwich P.C	6 6 0 1	6	A. C. Auker 0 2		9	Miss Williams	0 10	0
	Miss Peck	1 0 0	Ž	T. Hogben 1 1		5190	Miss F. Bevington	20 0	0
9	A. H. Allison	500	8	Mrs. Stanford 1 10	) Õ 1	1	Mrs. W. Webb	-Š Ŏ	Ŏ
5050	Mrs. Richmond	0 9 0	9	Miss E. M. Jupp 0 10		ż	F. A. Shand	ŎĬ	
1000	A. O. F	1 0 0	5120	Miss M. Moore 1 0		3	P. le Boutillier	2 0	
'n	Mrs. Sasse	100	3120	R. C. Powell 5 0		Ă.	Miss Ewing	Ō 5	
â	H. J. Howland	0 10 0	, .	Miss Looker 1 0		Ś	R. Jackson*	0 7	
ă	Mrs. Rains		Z			Ğ	Miss Beare	0 5	
3	Miss Rains	3 0 0	3	Miss Hoggan 1 1		Ž	Mr. and Miss Keates	0.5	
ă	Mrs. Head	1 0 0	5	Miss E. Jack 100 0 Rt. Hon. Mary Countess	, 0	Ŕ	Miss Beckey	0 2	Ó
	Queen's Hall-Afternoon		J		اما	ğ	Miss Bath	0.5	Ō
	Queen's Hall—Evening			of Harrowby		FOOC		0 10	
7	Mrs. Benttell	10 2 0	9	Webster Groves Mission* 1 8		5200	Miss Ion	0 10	
Ŕ	Miss Allen	1 0 0	8	Mrs. Fulton 0 12		Ļ	Miss Macdonald	0 5	
. ğ	"Spa "	0 10 6		A Farmer (Benhilton) 1 0		2	Miss H. Peacock	1 0	
•	*		9	Miss E. C. Kemp 10 0		3	Miss Crace	òš	
5060	Miss Simpson	1 1 0	3	-		4	E. Müller	1 10	
1	Miss Ord	1 0 0	5130	Miss A. B. D. Johnstone 2 0		Č.	Miss J. Bagster	0 10	
2	Miss Earnshaw	0 10 6	ĺ	Miss L. B. Johnstone 1 0		9	Miss Bult	0 5	
3	Miss M. Spence	0 5 0	2	Mrs. Adams		6	Miss M. Dimsdale	0 5	
4	Miss M. Simms	0 5 0	3	Miss Pashley 2 0	0	ä	Miss Root	Šŏ	
5	Miss Martin	1 0 0	4	Miss A. Eekhout 0 10	0	3			
6	Miss L. Stewart	1 0 0	5	M. Heasman 0 2		5210	Miss I e Good	0 10	
7	Mrs. Anderson	3 0 0	6	Mrs. Gorton 1 0	0 1	1	Mrs. Nidd	0 11	6
8	Mr. and Mrs. Flook	4 4 0	7	Mrs. Liddle 0 10		2	Rev. J. Bevan	2 0	
	"Wish it were more"	0 2 6	8	Mrs. Grose 1 0		3	S. Nosworthy		
-	W. J. Morgan	0 1 0	9	Miss Turk 0 5	50	4	Mrs. Evans	0 5	
	Mina Comming	0 10 0	5140	Miss E. M. Walker 0 10	0 0	5	W. Walker	25 0	
19	Miss Cummings	0 5 0	1	Miss B. Turnly 25		6	Misses McKay	0 10	
5070		500	ģ	Miss F. Turnly 15		(	Mrs. Russell Balfour	0 5	
i	Mrs. Allison	1 0 0	3	Mrs. R. Burch 1 0		8	Miss B. Baynes MajGen. A. N. H. Finch	5 0	
ż	Acton Baptist Church*	8 10 0	Ă	Mrs. Burch 2 0		9		1 1	
3	Westminster Chapel	0 9 6	Š	Mr. and Mrs. Holliday 0		5220	Miss H. B. Bruce	5 0	
Ă	Mrs. Acland Troyte	2 0 0	Ğ.	Mrs. Healy 1		1	Wallasey Pres. C. E. Soc. *	0 12	
Ś	Miss Carter	Õ1ŎŎ	Ž	Mile. M. Chessex 3 3	3 Ö	2	Miss E. Currie	0 5	50
ĕ	Mrs. Murrell	1 0 0	8	Mrs. Cummins 0 5		3	Miss F. Forsaith	1 0	
ž		076	ğ	R. Flenley 1		4	Mrs. Martley	0 5	50
•				·			Continued on horse so		

Continued on page 52.

# ACKNOWLEDGMENTS—Continued.

Receipt No.	5 0 0 5 53	5 R. H. Dunn 6 "Semper Eadem" 7 Mrs. Robinson 8 Miss E. A. Pasuley 9 Miss L. Milner 10 Mrs. Nalson 1 Miss Montgomery 2 T. Broxton 3 Per H. Berry 4 Mrs. Van Somern 6 Mrs. Whitehorn 7 Miss Tedd 8 Mrs. Welch 9 Miss Martin 20 J. Bluett-Duncan 1 S. B. Swan 21 Heswall Bible Class 22 Heswall Bible Class 23 Rev. C. S. Harington 24 Miss F. Wilkinson 25 Miss F. Wilkinson 26 L. G. Davies, M.D. 27 Mrs. and Miss Beadon 28 Anon. (Wilmslow) 29 W. M. Wright 9 "We four"  9 "We four" 9	5 0 0 7 Mrs. Sw: 1 1 0 6 8 Per Mr. 1 1 1 0 9 W. Cann 0 15 0 5390 Mrs. And 2 0 0 1 Miss Will 2 18 0 3 Miss Wal 2 18 0 3 Miss Wal 0 15 0 4 J. W. P. 0 10 0 6 Mrs. Qui 0 10 0 7 Mrs. Buc 1 0 0 8 J. Scott 1 0 0 9 W. Whit 0 10 0 9 W. Whit 0 10 0 2 6 5400 Miss Bag 0 10 0 3 Miss Sag 0 2 6 5 Miss Cab 0 10 0 6 7 Mrs. Kin 0 10 0 5 0 9 Mrs. Kin 0 2 6 5 5410 Miss Eas	wdery
5250 R. Hogg  1 Miss D. Blyth 2 Mrs. Middleton 3 G. H. Carter 4 Miss Parkin 5 J. Howden 6 Miss Berendt 7 Miss M. G. Silver 8 Miss M. G. Stack	0 1 0 5 0 0 5 0 0 5 0 0 5 0 0 0 5 0 0 0 5 0 0 0 5 0 0 0 5 0 0 0 5 0	2 Anon. (3 3 Miss Bown. (6 5. J	0 10 0 0 3 Mr. and 10 5 0 4 Mrs. Sim 0 3 0 5 C. R. Ho 1 0 0 7 Westmin. 1 0 0 7 Westmin. 1 0 0 8 8 8 9 Miss Oliv 0 1 0 0 5 420 Mrs. Lon	ne
9 Miss Butler  5260 Miss Stuart  1 Miss Olding  2 Mrs. Carter  3 Mrs. H. Drew  4 Mrs. and Miss P  5 Miss Buckle  6 Miss D. Squire  7 D. Emslie  8 Southernhay C  Exeter	3 0 0 0 0 0 0 0 0 0 0 0 0 0 0 0 0 0 0 0	1 Mrs. Prendergast*	1 0 0 2 Miss J. M 5 8 4 3 Miss Gre 0 5 0 4 Miss K. N 0 10 0 5 Miss Hac 0 7 6 7 Miss Row 0 5 0 8 Tollingto 0 5 0 9 Miss K. E 0 5 0 5 0 9 Mis K. E	r
9 Mrs. Russell 5270 Mrs. Pearce 1 Miss Tanner 2 Misses Jones 3 Readers of The per Morgan and L. B 5 J. C. Hoyle 6 Miss Hind 7 Alf. Yeo 8 Miss Jack 9 Miss Henderson		1 J. C. Addley	1 0   3 Mrs. Stra   1 0 0   4 Mrs. New   0 0 0   5 A. B. Mo.   0 10 0   7 J. Hay	thie. 0 10 0 thie. 1 0 0 land 1 0 land 1 1 0 land 1 0 land 1 0 land 1 1 0 land 1 0 land 1 0 land 1 1 0 land 1
5280 Mrs. Braithwaite 1 Mrs. Wright 2 Mrs. Schelling	e	3 E. A. Hobbs	1 0 0 3 MISS CARS 1 1 0 5 MISS K. I 1 1 0 5 MISS K. I 0 1 4 6 F. A. Ev 0 10 0 7 J. Porteo 0 5 0 8 Anonymo 0 5 0 9 MISS S. W 1 0 0 5450 Lady Bai 1 1 0 2 Mrs. Cros 2 Mrs. Cros 2 Mrs. Cros 2 Mrs. Cros 3 MISS CARS 4 MISS CARS	on 0 8 0 0 0 0 0 0 0 0 0 0 0 0 0 0 0 0 0
9 Miss Williamson 5290 Mrs. Wardlaw Messrs. Sprenger 2 Miss K. Durrant 3 Mr. and Mrs. Jud 4 Mrs. H. Marriag 5 Mrs. Gilbert	0 10 0 0 0 0 0 0 0 0 0 0 0 0 0 0 0 0 0	2 Miss Kimber	D 12 0 Per Rev. J Anonymo D 5 0 Per A. S. M D 10 0 Per Rev. G D 2 6 Per Rev. G Mrs. Buc D 2 6 Per Rev. C Per Rev. C Per Rev. C Per Rev. C Per Rev. C Per Rev. C	erger Hall)
5300 H. L. Alexander 1 Miss A. Smith 2 Miss M. M. Skelt Anon. (Richmon 3 Miss Botting	0 10 0 53 0 0 0 0 0 0 0 0 0 0 0 0 0 0 0 0 0	1 Miss Proudfoot	0 2 6 Per Rev. G 0 2 6 (Details in " 0 10 0 5014	orth America.  5. Smith, Toronto.  The Neglected Continent.")  50 0 0  dinued on page 74.

Digitized by Google



Vol. II., No. 15.

THE CONTINENT OF OPPORTUNITY

July, 1913.

# NOTES & NOTICES.

In this month's issue we seek to share with all our readers some of the messages delivered at the great meetings on behalf of the E.U.S.A.

Issue. held in the Queen's Hall on May 15th. It is difficult for anyone not present at these remarkable gatherings to understand the spell that seemed to hold that great concourse of people almost breathless as the picture of the sad Continent was unfolded, and its claims



The Spirit Himself seemed to brood over

urged by those great leaders of the church.

And its surely done in those closing moments as the call came to us to a more absolute loyalty and consecration to our Lord Christ. The whole tone of the meetings was on a high spiritual level, and many were heard to say that they had never been in such wonderful Missionary gatherings.



We thank God and take courage for the response which was made to the appeal for immediate help to meet Gifts! some of the more pressing needs of the work. The gifts and promises at the two meetings amounted to something over £1,400, and quite a number of articles of jewellery, watches, rings, etc., were placed in the baskets, showing how deeply hearts had been touched, and how willing and real were the sacrifices that many made.

Encouraging as was this response, it still leaves us far far short of what we need, to respond to some of the more Still outstanding and urgent Wanted! claims; and we very earnestly ask all our readers that they will join with us in very definite prayer that God will enable us to meet these.



Dr. Morgan pointed out that the fresh workers we are sending out this year as reinforcements, and to supply stations left vacant by necessary furloughs, will involve us in a large increase in And more our monthly expenditure. prayer. We are taking this step in obedience, we believe, to the definite leading of God, and to Him we look to supply all the need. At the same time we look to you to join us in that persevering, prevailing prayer without which that supply cannot come. "Ask and ye shall receive." "Ye have not because ye ask not."



We were glad to welcome Mr. and Mrs.
Millham home from Lima, Peru, on the 9th
of last month. They have had a strenuous
term of service and will greatly enjoy the
rest and fellowship of the homeland. As
we mentioned last month,
Home from Mr. Millham will be glad of
Peru, openings in the autumn and
winter to tell of work in
South America, and we should value the
co-operation of our helpers in this matter.
Look up what we said about this in June
"Notes and Notices."

Then Mr. and Mrs. Strange from Campana in Argentina spent a few days in England on their way to their distant home in Their whole heart is in the Australia. work that they have left for Australian a while, and Mr. Strange is Workers. looking forward to strenuous effort in Australasia on behalf of the E.U.S.A. Will you pray that God will bless our brother in his deputation work, and our friends in Australia might get into touch with Mr. Strange and help in getting opportunities for meetings. His address will be: E. A. Strange, c/o Mr. A. J. Richards, Selborne Street, Moreland, Melbourne.



Another arrival of great interest is that of Mr. Glass from the Putumayo region. Friends will remember that Mr. Glass was home on furlough from Mr. Glass' Brazil with his wife and children, and volunteered to help in the initial stages of the investigation of the Putumayo Mission. These investigations have been made, and the rainy season preventing any further advance for some time, Mr. Glass has returned to recruit in preparation for his return to Brazil.



We have not yet received Dr. Glenny's report, but from the information which Mr. Glass brings, we gather that the reign of terror throughout that region has resulted in driving the Indian into the far recesses of the forests and **News from** swamps, where he is almost Putumayo. inaccessible to the white man; while the hideous cruelties to which they have been subjected have planted deep in their hearts a abhorrence of the stranger, and an indiscriminating desire for revenge which leads them to kill friend and foe alike.

Obviously such conditions will make our efforts to reach these unfortunate people, and to establish the Gospel

guidance. among them, a task of great and peculiar difficulty. We may consider it advisable in the circumstances, and while the rains prevent any progress being made, to recall Dr. Glenny in order that we may confer with him as to what further steps should be taken. In the meantime we would ask for very special prayer for the Directors, that wisdom may be given in all that pertains to this branch of the work, and that God may lead us very definitely in the path of His



Word just to hand from Lima, at the time of going to press, tells of the serious illness of Mr. Ritchie's little

Sickness. boy, who has been laid low by our dread enemy typhoid.

As no cable has been received we trust the little one is now recovering, and while we thank God for this we would enlist your prayers that his restoration may be complete, and that no evil results may follow.



Many of our friends will receive this number on the eve of their departure for holidays. As we reminded you in our last issue, let us again emphasize During the the peculiar need of these Holidays. summer months. There is little opportunity for meetings, and they are always difficult months for work such as ours. Our needs are just as great, but the income has a tendency to sink very low. Think of us! Pray for us! and it will make your holiday all the happier if you make just a little sacrifice for the sake of Christ and South America.

# Foreign Stamp Bureau.

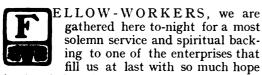




Quechua Indians.

At the Annual Meeting of the Evangelical Union of South America, held on Thursday evening, May 15th, 1913, the following addresses were delivered:—

## The Chairman, Bishop Ingham:



for South America. Matthew Henry said that they that watch providences shall never want a providence to watch. I belong especially to one of the Societies, the Church Missionary Society which, from the time when the Slave Traffic and its abominations drew its Committee to West Africa, has been humbly and lovingly and faithfully trying to follow God's providences. We always find that if we get ahead of these providences things go wrong, but when the providence and the purpose go together things go right.

Now I am profoundly impressed with the fact that from the very beginning of the church history in the Acts of the Holy Ghost, the Acts of the Apostles, you have these providences which seem to be setting back the tide, really helping it on. They that were scattered abroad in the persecution that arose about Stephen went everywhere preaching the Word, and that preaching of the Word made Antioch and

not Jerusalem a great Missionary centre. And so it has always been. The churches have learned that if they want to keep the providences, and keep the spiritual vitality they must go everywhere preaching the Word. If the Lord was to continue the work and confirm it with signs following, they must be ever going further and further afield. If there is one lesson of experience that we are taught by our sad and painful and apathetic church history down through the centuries, it is this: that as the churches have been true to this simple Gospel witness, in that proportion there has been spiritual power and unity of the best sort. In the degree in which they failed in that worldwide witness, in that degree there has been spiritual atrophy and division and corruption of every sort and kind.

We are glad, therefore, that through this same providence, last year saw the inception of this South American Inland Mission, very much on the lines of the China Inland Mission. We thank God for the providence of that moment which drew together a great many who love the Lord and who are jealous with a holy jealousy that it should never be demonstrated that there was any part of the

world where the old Gospel would not fit in. And that was the reason why this Union in the interests of South America was prayed out and thought out and is now going to be worked out, please God.

Amongst many words I am thankful to Saint Paul for is that which occurs in I Cor. xii., "Now there are diversities of administration, diversities of working, diversities of gifts, but one Spirit, one Lord." And we shall be surprised if it is not discovered that

is producing in China. I remember many years ago listening to a bishop of the Church of England addressing a Diocesan Conference, and I was tremendously impressed with one thing he said. "My dear friends," he declared, "I sometimes fear that you are tempted to put the cart before the horse. I hear you talking a great deal about the Church. I never hear about the Gospel. I want to tell you when I was a clergyman in London I worked for twenty years down



On a Brazilian highway.

this new enterprise that has federated and linked up enterprises that were already in the field, has not in it something of that cooperation and fellowship of which Saint Paul was thinking, when he spoke of one Lord and one Spirit. I have been drawn here to-night specially by this, as much as by another fact, that I have been assured that this movement is going to make for co-operation in South America of a quality and kind such as that which the China Inland Mission

in Seven Dials, and I did not even mention the word 'Church.' What happened? People were converted in the little Mission Room, and as soon as they were converted I found these people in the old Parish Church sitting clothed and in their right mind."

Now I venture to think that this is what this Evangelical Union desires. It wants to see these people who are in a darkness which can be felt, misled by a misinterpreted Christianity, sitting clothed and in their

## WATCHING PROVIDENCES.

right mind in the churches to which they will presently connect themselves as the children of God.. And so we are not going to put the cart before the horse; we are not going to allow the cart to get in the way of the horse as it has so often done. We are going to keep the horse of the Gospel well in the forefront, and we are not going to say very much about what we belong to, except that we belong to Jesus Christ.

It has been my great privilege to be for many years in the Mission Field, sometimes in Africa, recently in Canada, and a little further back in China and India and Japan; and the thing I have discovered is this, that in the degree in which we see this great fact of the Kingdom of Jesus Christ, and the great principles and ideals that are preeminently to grip mankind, in that degree we get a clearer perspective, and realize that out there at the front the strong man is sitting armed with those gigantic systems with which he has held men down and back through the ages, and we really learn out there in a way which we never learn here in this homeland, the things of value. And these are the things we are seeking to practise and emphasize here to-night.

Just one other word. I have some points of contact with this movement. I have for many years rejoiced in having more or less contact with our South American Missionary Society. I was inspired years ago, as many of you were, by the story of Allen Gardiner. And I remember this South American Missionary Society came in and gripped the situation more and more strongly. But I am convinced that South America is wide enough for both these Societies. And these organizations should have nothing but fellowship, nothing but brotherhood, nothing but the calling out of the stirring enthusiasm

that will presently help them as it will help us to a fellowship in the Gospel. In view of the situation and the immeasurable distances to be traversed to take the Gospel to those people of South America, anything lasting that is done out there will be the outcome of this new departure in evangelism for which this Union stands. It is not a new Gospel but a new departure. The old Gospel is in our hearts and in our hands.

I have the honour to be the successor of Lord Plunkett of the Church of Ireland. in one of the noblest Missionary efforts that have been made, as President of the Spanish and Portuguese Church Aid Society. If you in South America are dealing with a downgrade Latin condition which makes preaching to these peoples far more difficult than if they were in an entirely pagan condition, I venture to say that our difficulties are as great nearer home. And we are not able to touch these problems in Spain and Portugal, where, as always in lands where men have been grossly misled and grossly deceived by a so-called Christian Church. the rebound is towards atheism, and anarchy, and infidelity and every sort of "ism" that is contrary to Christianity. You can understand the difficulty of the situation, and how sad it is.

I woke up this morning with the text in my mind, feeling I was coming here, "A man's foes shall be they of his own household." Oh! the pity of it. But when we go out to South America we are not going to teach any man's views, but we are going to love these people, pagans or Romans, into the kingdom of God, please God, and away from whatever is keeping them back from it. I am not, however, going to forget I am Chairman, and I will therefore do my duty at once and call upon a man who knows to address you.

# "Let Down your Nets."

Launch out into the deep,
The awful depths of a world's despair;
Hearts that are breaking and eyes that weep,
Sorrow and ruin and death are there.
And the sea is wide, and the pitiless tide
Bears on his bosom away—away,
Beauty and youth in relentless ruth
To its dark abyss for aye—for aye.

But the Master's voice comes over the sea, "Let down your nets for a draught" for Me; He stands in our midst on our wreck-strewn strand,

And sweet and royal is His command.
His pleading call
Is teach—to all!

And wherever the royal call is heard,
There hang the nets of the royal Word.
Trust to the nets and not to your skill,
Trust to the royal Master's will:
Let down your nets each day, each hour,
For the word of a king is a word of power;
And the King's own voice comes over the sea,
"Let down your nets for a draught" for Me!
Selected.—From Missionary Review of the World.

# The Vision of Opportunity.

The Address by the Rev. Charles Inwood, F.R.G.S.



In Argentina—Carts drawn by oxen ready to start for the Andes.



WANT to remind you at the beginning of my message that in South America we are face to face with an amazing Missionary situation. It is one

which ought to stir the most sluggish soul into enthusiasm and into action, and it is one which will make colossal demands upon our brains, our purses, our hearts, and our lives. You know that the South American Continent represents one seventh of the earth's surface. Across that vast area one word stands out, flashes out, blazes out, and that one word is OPPOR-TUNITY. And of that I want to speak to-night. And let me speak of three features of that situation, which in some real sense create this opportunity. You must know the situation intelligently before you can give an intelligent response, either to God or men.

And the first fact is this: In South America we have religious liberty in all the eleven republics save one. Peru, where I was last year, is the solitary exception. You know that it was in Peru the hateful Inquisition was first set up, and it was there it held its sway longest and latest. But the rising spirit of liberty broke that yoke of blood. It went when Spain went, and it went never to return. And now the same spirit of liberty is beginning to move and surge amongst the peoples of Peru. It asserted itself in the Presidential Election when I was there last year. In spite of all

the planning of the clerical party, it carried into power an anti-clerical President, the grandson of an Englishman; and his election, we believe and hope, is the pledge that in the near future Peru also will grant civil and religious liberty. And when it does, we shall have religious liberty from one end of the Continent to the other. Now this fact alone marks progress. You know also that it conditions greater progress. You know that it clears the way as never before for a great wide Missionary advance. And that is one fact for which I, for one, thank God with all my heart.

Now the second fact is this, that the attitude of the Governments toward us and our work is in the main sympathetic, and that means a good deal. Of course, now and again some local authority, usually the cat's-paw of the priest, will hinder our work; but in the main, as never before, the Governments of South America are really on our side. Now I want to substantiate that statement. It is not long since the Minister of Education in the Argentine expressed the hope to see the day when the Bible would be taught in all the public schools of Argentina. When I was in South America, nearly four years ago, there was a great outbreak of anarchism imported mainly from Italy, and during my stay in the city of Buenos Aires some frightful outrages occurred, in one of which the head of the police and his secretary were assassinated. At once the authorities

#### THE VISION OF OPPORTUNITY.

prohibited all public gatherings throughout the Argentine. In the town to which I was going they had just arrested seventy anarchists. I was going to hold public meetings, and at that time all public meetings were prohibited by the authorities. Our Missionary waited upon the Mayor of the town, to know whether this prohibition would be applied to my meetings. He, Roman Catholic though he was, said in substance, "Oh! dear no. Your meetings can go on all the same. We know that you are not preaching anarchy. You are making law-abiding citizens, and seeking to make the people good. Go on!" The same thing happened with the open-air work of my dear brother Torre in Buenos Aires. But with the exception of these Gospel meetings no public gathering was allowed throughout the whole Province of Argentina. That shows that the attitude of the Government is becoming more and more sympathetic.

Now a third fact which is vast and far reaching: The attitude of the people is changing toward us. Where we are known, prejudice is rapidly dying, and in its place we are winning the confidence and esteem of the people, which itself marks a revolu-tion. When I was in Cuzco last autumn, there came into our Mission Home a woman to undergo a terrible operation. It was one which had come upon her through wrongdoing, but perhaps more through the wrongdoing of another than herself; and it was of so serious a nature that the doctor who performed the operation said afterwards it was the worst he had ever performed. That poor thing, an unmarried woman, came to our Home for the operation. man, the brute I will call him, who was the cause of her trouble, knowing that her life could hardly be saved but by a miracle, wanted her to be sent to the hospital in that city, where, had she gone, she would



A Missionary Trip in the sierra, Peru.

probably have been a dead woman in twenty-four hours. He attacked the motherly woman for sending the sufferer to us Protestants. And that Roman Catholic woman replied, "The Protestants are the only people in this city who will help this poor woman in her hour of trouble."

It is not many years ago since our Missionaries had to flee from that city in terror of their lives. They had to steal out by back ways, and undertake a long perilous journey overland to Lima, while the bells of the cathedral rang out peals of joy, and the saints were carried in procession round the great Square, which was thronged with a hostile multitude, gathered to watch the departure and to heap insults upon the hated heretics. But through the efforts of our workers, and especially through the gentle, Christ-like ministry of our nurses, all this has changed, and if they left Cuzco to-day, I am sure no joy bells would be rung over their departure.

Take another illustration. I went down to see our dear brother Payne at that lonely outpost in the Urco Farm, and spent a week with him and his dear wife, the happiest week, I think, of my whole tour, and a great cheer to them and to me. Eight years ago or so in the town of Calca near by, which I visited, the priest made an attack upon the Missionaries at early mass, and they had to flee for their lives. Last year, from that very town, a deputation of merchants waited upon our brother Payne, to urge him to become a candidate for the Town Council, for if he consented, they said, he would be returned at the head of the poll. You people do not yet understand what a revolution is behind that single fact.

So the attitude of the people is changing. Behind all this there is something more than chance, something more than a combination of favourable cicumstances; God is behind it, and behind it not as an idle or listless spectator. He is the creator of it, He is the interpreter of it, He is the guardian of it, He is the very spirit and life of it. It is vitally related to His redeeming purpose for South America. He has opened the door that the people of South America may come to know Him. He has opened the door that He may pour

in upon them all the regenerative forces of Calvary and Pentecost.

Yes, and because God is behind the opportunity—I confess, as I think of it I wonder, I bow, I worship, and I adore. And because God is behind it there comes from Him to us a call and challenge to cooperation. In the great primal work of creation God sought no finite aid. He spake and it was done. God does not now need the help of man to guide the planets or uphold the stars. No! But in this other realm, wonder of wonders, God desires, seeks, asks, and in some awful sense is dependent upon our co-operation, upon the measure of it, and the motive of it, and the quality of it. And He is waiting and asking for that co-operation from you and from me. And I want to remind you before I close, that the far-reaching issues of this opportunity are greater still, when you remember the close and potential relation of South America to Europe. You who study international problems will understand me when I say that the relation of South America to the Europe of to-morrow is far more potential than that of the Far East. South America, whether we will or not, is entering the family of western nations to-morrow. And question of questions is this: Shall she enter to impoverish or enrich us; shall she enter the family of the West as a maiden with the bloom of youth and purity on her brow? Or as is more than possible, shall she enter as a rotting leper, whose presence is a menace, and whose embrace means death? I tell you, men and women, if you do not evangelize South America, South America in turn will blight you. Our Christianity and our civilization will suffer if South America, black and foul to the heart's core, come into close relation to us. And so I want you to wake up to all this. Our statesmen are waking up to it. Our men of commerce are waking up to it. And Rome is waking up to it. In spite of her horrible past, she is forging fresh fetters to enslave South America. And shall we who are sons of freedom, we who are the champions of freedom, we who are the Lord's people, we who are called to guard His interests and to extend His sway, shall we Christian people be blind to this future? Shall we, through any inertia

## THE VISION OF OPPORTUNITY.

or lack of heroism, or of sacrifice, compromise the future of a great Continent like that? Oh! we are not here for a moment to seek victory for a Society or a sect. We are not here to divert a single penny from any other Society or any other field; we are here because, through the working

Christ as He is represented in Peru.

of the Spirit of God, our hearts yearn that our risen loving Lord may come to His own in South America. For we know this, that when the Lord Jesus comes to His own in South America, she also will come to her own, and never till then.

And that is why I want to plead as I close. I do feel we are face to face with an amazing situation, and we need praying

that will grow into agony, and giving that will grow into sacrifice, and interest that will grow into tears and blood. Do not dare to tell God that you can do no more for South America than you have done already. What about the rings on your fingers, and the jewels in your cases? What about the

dresses in your wardrobes? What about the money lavished on paintings and sculpture and superfluities? What about the thousand and one things that you could give up without the loss of a single real comfort? And yet will you say in face of a great situation like this, you can give no more? God pity you and convict you of your poor selfish ideals. Oh! for the spirit of sacrifice. Some of you have wives and daughters in your homes, and you know what their presence means to you. Think for a moment of those two fresh graves away yonder in the lonely sierras of dark Peru, the graves of Mrs. Glenny and Mrs. Payne, two noble women who laid down their lives for Jesus Christ and for Peru. Yes, and think of those two brave desolate men, men who, when bereft of all that made their human bliss complete, never paused in their work, or their sacrifice. And do you show sacrifice which measures up to theirs?

But more, think of the infinite sacrifice of Calvary. Think of it till your hearts are melted into oneness with Him Who gave His all for you. And then in the soft, tender, pure light of Calvary, measure your duty, measure your gift, measure

your sacrifice, measure your privilege, and then respond—

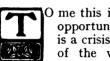
My Saviour! how shall I proclaim Or pay the mighty debt I owe? May all I have and all I am, Ceaseless, to all Thy glory show.

God give us that spirit, and give it now, for the sake of His Son Jesus Christ.

# Our Responsibility.

The Address by the Rev. Dr. G. Campbell Morgan.





O me this is an hour full of glorious opportunity, and I believe that it is a crisis, not merely in the history of the work in the interests of which we are gathered together, but

unless I am gravely mistaken, in the spiritual experiences of hundreds of men and women gathered together in this house. if I may, to explain at once that I stand here as representing the Board of the Evangelical Union of South America to do a very definite piece of work. I am not here so much to give an address or to make a speech as to make a statement; and I have, at once, the privilege and the responsibility of endeavouring to lead you, as my brethren and sisters in Christ, to a definite act of devotion in the interests of this great work.

The meetings of to-day have been arranged in order that under a solemn sense of responsibility and as in the actual and conscious presence of our Lord and Master, we may not merely listen to the story of the need of South America, not merely listen to the story of victories already won and work waiting to be done, but that we may each for himself and herself solemnly ask what, under the direction of the Holy Spirit, is my own personal responsibility in this matter. There are one or two preliminary things to which I shall refer very briefly.

As to what we are doing in that land, I refer you to our literature. I shall take it for granted, moreover, that the majority of those who are gathered here this evening



A South American Indian.

are familiar, at least in broad outline, with our work. I may say, however, that as a Board we are taking up work already being done, attempting to consolidate, strengthen and enlarge that work; attempting, not to prevent overlapping on the field, for of that there has been none, but to prevent overlapping in the home administration, and to bring together those who have constituted different Societies, under one Board, for the purpose of greater strength and greater wisdom. We have work in Brazil, in the Argentine, and in Peru. At the present moment we stand face to face, as you have heard to-night, with an almost awful dawn of opportunity.

I have never been to this land-would that I had; but as I have listened to Mr. Inwood again to-night, after two years in which I have been honestly trying as much as in me lies to see that Continent, and to understand its problems, I have deliberately made use of these words, an almost awful dawn of opportunity.

As we have been reminded of the present movement in these great Republics toward liberty—a movement which may become the most fearful tyranny unless it is instructed and inspired by the Spirit of our Lord and Saviour Jesus Christ-I think I do not overstate the case when, for the third time, I say the dawn of opportunity is almost awful.

Is there any real need for our work there? I think so. First, because all the work

#### OUR RESPONSIBILITY.

which we have in charge was started under divine guidance and its foundations have been laid in sacrifice, in tears, and in precious lives laid down. Some day when you are in the neighbourhood of the Mile End Road. turn in to Harley House and ask them to take you into the old College Hall, and then stand and read the names of those who have laid down their lives in South America, and you will understand something of what I mean. Neither let us forget that to which Mr. Inwood has made reference, those two new-made graves of women workers. The husband of one of them stays by his work with fine heroism; and the husband of the other returned to the homeland to place his babes in safety, and then proceeded to the Putumayo. These are but types of the heroes and heroines who have been at work. We cannot abandon work like this. The blessing of God has rested upon it in the past, and to-day the doors of opportunity are open as they have never been before.

Another reason why this work should continue is that none of our great British denominational Societies is able at the present moment and under existing circumstances to undertake this work. We recognize the splendid work of the South American Missionary Society, but those who govern that work and will speak what is in their heart will immediately admit that there is more land to be possessed than they are able to possess at the moment, and I feel perfectly sure that the workers on the field must welcome all who enter in the name of this same Lord Christ our Saviour. There are many other scattered workers in that land to-day. We thank God for them all; but all who are there to-day constitute merely a handful of Missionaries, and our Lord, who changes never, surely stands in our midst to-night, and says about that land, "The harvest truly is plenteous but the labourers are few. Pray ye therefore the Lord of the harvest that He will thrust forth labourers into His harvest."

There is another reason why we should do this work, and I cannot be true to my profoundest conviction and my deepest feeling unless I refer to it. The Continuation Committee of the Edinburgh Conference declares at this time that South America must still remain outside its sphere of

operations. I do not desire to arouse controversy. But I did not feel myself able to take any part on the Edinburgh Conference because South America was excluded from its consideration. I had hoped, however, that now this Committee, so remarkable in its organizations, so wonderful in its operations in many directions, would see that it was necessary to deal with Latin South America. But it is not so. The reason they give is that their action can only be on behalf of non-Christian peoples. I submit to you to-night that this is just the reason why they should take South America into their consideration. However, I cannot pause to deal with that subject now. I simply give it as one reason why those who believe that the whole world is within the sphere of the sympathy and love of God, and that wherever there are men and women walking in darkness, especially the darkness that has been deepened by a misinterpretation of Christianity, there we must be, with the open Word of God and the Gospel of His grace.

What, then, are our immediate financial needs, for this is what I am asked to deal with to-night? I want to do this as quietly as I can, and as carefully. The present condition is this. With regard to our regular work our monthly expenditure is about £893, which with responsibilities recently undertaken, and not carelessly undertaken, not recklessly undertaken responsibilities that have forced themselves upon us so that we felt we dishonoured God unless we dared to go forward—with these new responsibilities our total monthly expenditure is £1,041. Our ordinary income for the past twelve months has been at the rate of about £670 per month. If that continues we shall fall short each month £371, or thereabouts: that is if we continue to do only the work at present undertaken, and while I speak to you, clamant cries are coming to us to dare to enter new doors that are opening.

Our need then, first of all, is to increase our monthly subscriptions by £400. If every present subscriber to our funds will go from this meeting by prayer and consecrated endeavour to add one more regular subscriber, that need will be met.

But that is not the subject of this evening's meeting, save indirectly. What

#### "SOUTH AMERICA."

we have before us at the moment is the necessity, as we see it, for a large fund to enable us to put our present plant in proper working order, to enable us to respond to the appeals that lie upon our table to-day, to enable us to send out into the field new workers.

So far as our Board is concerned the trouble is not to find men and women to go out; our trouble is to find the means wherewith first to train them, and then to send them out. And it is for our immediate needs along that line that we make our

appeal to-day.

Let me give you roughly one or two items that are urgent. £1,000 for a house and school accommodation on the Indian farm where Mr. Payne is at work. £4,000 for equipping the Mission Station of Sao Paulo, thus saving exorbitant rents which we are now paying; and let me remind the business men here that these rents are increasing. £1,000 for a piece of land in Arequipa. These are but a few items. Since I stepped on the platform, the secretary has given me the information that a document from Cuzco has arrived, signed by many of the leading citizens, asking the Evangelical Union of South America to establish a school for their children. There you have an example of what Mr. Inwood referred to to-night, the changed attitude of the people toward our work.

These gatherings to-day, as I see them, constitute God's first answers to our latest prayers. This assembly is in itself God's answer to our prayers, in its reverence, in its interest, in its manifestation of new and increasing interest in South America. I thank God for this gathering. These meetings have been announced as great demonstrations. And so they are, and so they must be. But demonstrations of The gatherings of to-day will demonstrate our blindness, our selfishness, our refusal to enter open doors; or they will demonstrate our vision, our sacrifice. our devotion! Remember that this is not a question for an assembly, this is not a question for a crowd. The most profound and vital questions never can be decided by majorities. This question must be a personal matter, an individual matter. It is therefore for each one of us in this assembly to say, What will my action demonstrate? It does not very much matter what the

newspapers may think, it does not very much matter what men may think, even Christian men; but Heaven is watching these meetings. Let me put that in yet more appealing fashion. The living Lord is watching. What shall we demonstrate to Christ to-night? Shall we demonstrate to Him by our attitude and our gifts that we have seen the vision and that we do most earnestly desire, having first given ourselves to Him, to carry forward the giving by the surrender to Him of all our substance in order that His great Kingdom may be established and His will be done in the world?

So I have done speaking, and now simply desire for a moment to lead you to be most practical. First let us thank God silently in our hearts for the response of this afternoon. That response amounted roughly to £764; and one lady's silver watch was placed in the collection. By the multiplication of such promises and gifts as this the work will be done. Now I pray you in this evening hour, individually, personally take this matter into the presence of the Lord our Master. I thank God increasingly, both as a preacher and a speaker, on occasions like this for the possibility of being alone with God in the midst of a crowd. I thank God that he has made every human individual capable of being alone with Him. however great the multitude, so that I here on this platform, can have transactions with God, of which no other man or woman shall know. I fain would try to lead you with all sympathy and earnestness to such a transaction.

"Now concerning the collection." It has often been pointed out where Paul put that great word in his Corinthian letter. Let us keep it there, in close relationship with all higher things. "Wherefore be ye stedfast unmoveable, always abounding in the work of the Lord; for as much as ye know that your labour is not in vain in the Lord. And now concerning the collection for the saints." There are those of you to-night who if you give, in the presence of this need, and under the transfiguring shadow of the Cross, as you ought to give, will so give as to cheer our hearts, and as to cheer the hearts of the workers, as you help to give the open Bible and the risen Christ to a people that have never known His presence and His power.

# Our Service.

### The Address by the Rev. J. Stuart Holden, M.A.

It seems to me after what we have heard to-night, as well as that to which we have hearkened this afternoon, that it is in close keeping with the spirit of all that has been given to us, as well as in close keeping with the deepest desires of all who have recognized the voice of our Lord Jesus Christ in what has been said to-day, that we should spend these few closing moments turning from the sacred consideration of His work to the still more sacred consideration of Himself, of His claims upon us, of His great gifts to us, and of the expectation which He

close of his life—not in any mere burst of emotion, certainly not in ignorance as to the sacrificial cost of the fulfilment of this self-designation, but in the constraint of a great love to his Lord and Master he wrote of himself, "Paul a bond-slave of Jesus Christ." And it has come to me afresh to-night that if this problem is ever to be solved, the problem of the evangelization of that great Continent, if these opportunities are ever to be laid hold of as the Church of Jesus will wish she had laid hold of them, when she meets Him and stands at the great Bema.



Carajá Chiefs and their Wives in Indian Village.

has concerning us. Our present interest in South America will only be rendered abiding and effective as it is identified with our permanent relationship to our Lord and Master, and as it is made a vital part of our consecration to Him. In sitting here thinking and listening to all that has been said to-day about this great Continent, in thinking of the burden of this vision which is given to us, there have come to me two recollections, the one of an old man, a man manacled, a man whose body was bruised, a man who bore about the marks of the Lord Jesus, who wrote of himself at the

if those who sit in darkness in that awful land are ever to be brought into the light, the saving light of the blessed Gospel, it will only be as we individually rise to the same level of consecration or feel as did Paul when he said of himself, "I am the bond-slave of Jesus Christ." And my purpose in speaking to you these simple and weak words at the close of this meeting is by God's grace to help every one who names His name, every one who knows Him as Saviour and has heard the call of discipleship, to help you to enter afresh, or to enter for the first time into this blessed close,

#### "SOUTH AMERICA."

indescribable and wondrously fruitful relationship in which we shall say to ourselves, "Henceforward I am the bond-slave of Jesus Christ. All that I am, all that I have, all that I hope to be is utterly His, entirely His, unconditionally His for ever and ever."

The other recollection which comes to me interprets to a very large extent this self-designation of the apostle. It is a recollection of a confederacy which was provided for in the divine legislation revealed in the old covenant, of a slave who is confronting the great crisis of his life, the opportunity of freedom. There was presented to him the great alternative, on the one hand freedom, and all that blessed word connoted to one whose life had hitherto been spent in servitude. The other alternative was a voluntary re-entry into a service which should be lifelong.

And do you remember how God indicated that the slave who came to love his master chose bondage rather than freedom, chose to continue in his service doing his commands rather than doing his own will apart from him, should declare plainly in these words, "I love my master, my wife and my children. I will not go out free. I choose with a full consciousness of what it involves. I choose to remain here and to remain here for ever." And the master should take him to the door of the city, and the judges who sit at the gate of the city for judgment should receive the slave at the hand of his master and should pierce through the lobe of his ear with an awl in token that that slave had entered deliberately into life-long slavery to a master whom he loved.

Beloved, I believe that when the apostle wrote of himself, "I am the bond-slave of Jesus Christ," he had that ordinance in view. He said, "I love Him. I love Him because He died for me. I love Him because He took my place. I love Him because He wore the thorn crown that I might wear the crown of life. I love Him for His companionship and all that it has meant to me, for His saving of my life from destruction, and His crowning me with lovingkindness and tender mercy. I will not go out free. Henceforward to me to live is Christ." May the Lord help you and me in these few closing moments of this great gathering to take the same step as the Hebrew slave took and as the apostle in after years took.

Face it to-night, and do face it sincerely. Face it resolutely. Oh! face it without making a single shadow of excuse for yourself, face the fact of your life to Jesus Christ and examine its quality.

Mark the order. The slave said I love my master first and then my wife and my children. My master's interests before the responsibilities of the closest of my earthly ties. I love my master. And oh! there is a history behind that. There is a history, as I hinted, behind the apostle's declaration. There is always a history of blessed soulcleansing experience behind that declaration upon the part of anyone of us who says "I love my Master and I love Him first, and because I love Him I choose to be His entirely." Life is measured by my relation to my Lord; first His call to me and then my responsive and reciprocal yielding to Him.

Dr. Morgan said a few moments ago that there were some in this audience who honestly ought not to give one penny to this work. Why? Because they do not belong to the Master at all. It is never my custom, and I pray God it never may be, to ask an unconverted man for one penny for God's work. It puts him in a false position altogether. I cannot say "Master, take what I have, take what I am, only be my Lord and Master," until I love Him. And I do not love Him until I know Him. But once He becomes the great pre-eminent fact in my life, then He becomes the force in my life also. It is true, I care not where you put it, it is true of every human experience that the preeminent fact in that life is the true dominating force in it. And if I love Christ so that I enthrone Him and make Him my Lord not in word or in tongue but in deed and in truth, if I love Him, then His love for me will dominate every outlook, every choice, every action of my life. I shall be the bond-slave of Jesus Christ indeed.

And, beloved, the next step is the step which He takes, the bored ear, which surely means that henceforward the ear, which is the great avenue of the soul, is open only to His commands, His biddings, unheeding every other voice. I am His bond-slave. What He says I will do and not what another bids me. I am His; and by the very mark which He places upon me, He proclaims

#### OUR SERVICE.

that our responsibilities are mutual, that while I secure His interests to the fullest of my power. He furnishes me with all the resources for my service, for my warfare, and my Master and I are one.

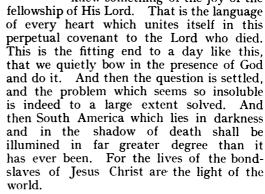
And one word further, when I say to Him, "Master, I love Thee. The world offers me freedom. Here and there on either hand there are fascinating calls and bright and beautiful avenues of life opening to me, but I love Thee, Lord Jesus, I will not go out free;" and when my blessed Lord says to me, "I have redeemed Thee, thou art mine," and when by His own touch He

transforms and transfigures my whole life, if I go forth to serve Him for ever it is a service in which there is no calculation. Consecration in its true and deep sense has to do with most things. It has nothing to do with arith-It knows nothing of metic. measurement. They who love Christ cannot love Him by measurement, their love is but hunger to love Him still better. And I serve Him, not with calculations, not with nicely considered bounds which I set to my obedience, but I seek to make my service commensurate with the great resources furnished, with the great opportunities presented, and above all, after to-night, with the great urgency recognized.

And oh! blessed be God for ever, our responsibilities are mutual. It is mine to obey, it is His to make that obedience both

possible and effective. And again I pray you ere we bow in prayer and this great meeting separates, face the fact of what you call your love to Christ, rigidly, ruthlessly, and without excuse examine its quality. How much do you love Him? Do you love Him enough to say to Him to-night as unquestioningly as did this Hebrew slave, "Lord Jesus, despite all that is open to me in the world, I love Thee. I will not go out free. I will be Thine entirely and for ever from this night?" Then the question of your interest in South America is settled, and the question of your giving is settled, and all details of your service are already governed by this allembracing consecration. And never again will you have to question, May I do this? Am I interested to the point of sacrifice in a work like this? All I have is Thine, Lord, call for it as Thou wilt. Remember that if our best is not worthy of the Lord Christ, anything less than our best is a positive insult to Him. If the entirety of our lives is a poor offering indeed, anything less than the entirety is a mockery. As I prayed to-day about this great meeting I recalled the great, perhaps the greatest because the

simplest, missionary pledge that was ever penned. I mean the pledge of Henry Martyn when he went out to India and wrote these words. Just as life, that all too brief life as it seemed to us, was closing, he wrote: "Lord Jesus, if Thou wilt show me anything that I can do for the salvation of this land that I have not yet attempted, by Thy grace I will undertake it at once. For I cannot, I dare not go up to judgment until I have done the utmost that Thou dost expect me to do in order to diffuse Thy glory through this land." That is the language of a bondslave of Jesus Christ, who having faced the difficulties and having tasted some of the bitterness of the cup, and having known something of the sharpness of the thorns and the hardness of the road, yet knew something of the joy of the





An Indian of Cuzco, Peru.



A Labourer's Cottage in Brazil.

# How a Missionary Spent his Holiday.

Mr. Macintyre, with his wife and little one, were away from Goyaz capital for a month making an evangelistic journey by way of annual vacation, through some sixty leagues of country immediately to the south of their station. The following is extracted from their report:—



N the way to Anicuns we were all but frost-bitten, sleep being out of the question on the first night, as we lay huddled up among our belongings on an open verandah.

On arrival we found a little three-roomed house swept and ready for us, through the kindness of Brother Benedicto Peixoto. Here we were soon receiving visitors, and making known the Gospel, like Paul, in our own hired house. We made application for the sala of the court-house for our meetings, and became aware of opposition on the part of the Mayor, who took two days to make known his decision, and then refused to let us have the hall; notwithstanding the head men of the place gave their approval, and, later on, attended our meetings. At noon on Sunday our little front room was crowded with people, so we made a start and held our first meeting.

At 5.30 p.m. we held our second in the open square, in front of the court-house, and the people turned out well to hear us.

On the five succeeding nights we continued the meetings in our own small room, which did its best to hold the people who came. The women-folk at first crowded our neighbour's house, and listened on the other side of the thin partition, but later they came into our house. Our organ proved a great attraction. I see that Anicuns will make a splendid outstation, and will yield great results in the future. Not a few took their stand for the Gospel, but many things will have to be put right before they can be reported as converted.

Afterwards we went on to Nasario, a village of some twenty houses, arriving at nightfall. The schoolmaster had done his part well, for the people from the neighbouring farms were awaiting our arrival, and

#### HOW A MISSIONARY SPENT HIS HOLIDAY.

soon filled the house. We were tired and hungry, having breakfasted about ten hours previously, but we started the meeting and had a great time, and our dinner about two hours later. We felt sorry for the cook, who made many trips from the pots to the preaching room, such was her desire to hear.

More people came in on the following day (Sunday), and the meetings were excellent, although there must have been about twenty babies keeping up a continual yell at the evening service. The Gospel had never been preached in Nasario, so that nearly all who heard did so for the first time. We had many sincere enquirers, but only report two conversions—the schoolmaster and his wife. The dominie had received a New Testament from John Boyle (an American Missionary, now gone up higher) about twenty years ago, and learned to know the truth through it. He was delighted when we gave a Gospel to each of his boys.

From Nasario we went to Allemão, where we found a good friend in Antonio F. de Moraes. He had never met a preacher, although he has been a believer many years through reading the Scriptures. We were greatly impressed with his sincerity, and the proofs of his conversion were many, so that when he asked for baptism we could not refuse. The ceremony took place on the second day after our arrival, and in the little stream that flows through the city. His six children were dedicated to the Lord on the same day. He had given them all Scriptural names, and is bringing them up in the fear of God. We had two splendid meetings, their success being chiefly due to Señor Antonio, who arranged everything for us, and was delighted that the Gospel should be preached in his city for the second time. The first occasion was about twenty years before, by John Boyle. We counted 150 at the second meeting, much interest being shown; even the Padre came along and listened outside, but afar off, like Peter. He had expressed a desire to hear us, and we promptly invited him to be present. We were pressed to stay longer, but could not, owing to having fixed dates for other places. On leaving, Señor Antonio expressed the hope that there would soon be a group of believers in Allemão, and said he would do his best to

bring it about. He seems to be respected by the people, and is the public notary for the district.

On the way back we had another meeting at Nasario; we lost our way, and arrived very late, but the schoolmaster went round the village about 9 p.m., and gathered the people to a farewell meeting about 10 o'clock. We were very tired, having travelled all day, and explained that it was bedtime, but our feeble protests were of no avail against the dominie's zeal.

The schoolmaster accompanied us to the Rio dos Bois, and it was well he did. The footbridge was a shaky affair of loose timber, and could only be crossed on hands and knees. It stood about sixteen feet above the water, and the end poles—just mere branches—three inches thick—were not fixed in any way to the centre planks, so that they turned round as one crawled on them. Little Isa lay on the schoolmaster's back, holding on by his neck, while he crawled across on all fours. It was an anxious time, especially when he got on his feet, and nearly lost his balance. Next day we went on to Cappellinha, where we had two meetings with fair attendances. The place has about twenty houses, but only six inhabited, and is anything but inviting. The people were suspicious and ignorant enough, but the schoolmaster treated us well.

Getting back to Anicuns, we received letters and papers, and two days afterwards struck across country to visit the S. Manoel district, calling at many farms, and losing ourselves, on an average, twice a day, as the majority of the people were away at a festa, and there was no one to show us the way. We held one small meeting there in a farm-house, but as the rains were on we lost no time in making for the capital, which we at length reached in safety. We were welcomed by a number of the believers, and had the joy of telling them what great things God had done.

The district we covered will probably become our most important outstation, and we are persuaded that it only needs to be visited for many souls to be won for Christ. Many are groping after light, and a few have got it. We were able to sell all the Scriptures we took with us, and know that the good seed will spring up to life eternal.

# Sacrificial Giving.

"The things we can't spare."

By Rev. J. H. Jowett, M.A., D.D.

Extracts reprinted from "The Christian World," by permission

"And Jesus sat down over against the treasury, and beheld how the multitude cast money into the treasury."

**■ERE** living becomes real life when it becomes sacrificial. We begin to operate with vital forces when we cross the border into the land of sacrifice. So long as we remain among the superfluities we are in the shadowy realm of existence, and we have not yet begun to live. Christ does not begin His reckoning, we do not come within the range of the heavenly standards, until all superfluities have been peeled and stripped away. The things that we can spare carry no blood. The things that we can ill spare carry part of ourselves, and are alive. "He that spared not His only Son," the One He could not spare, gave Himself with the gift, and in the wealth of the sacrifice our redemption was born.

Here is a man who can spare a guinea for the foreign field. He has no hesitation about the offering. Nay, he can even relegate the matter to a clerk, and on the recurring days the amount is paid with the regularity of the sunrise. It occasions him little or no thought. He is dealing with superfluities, with the mere salvage of the web, and the forceful riches of life remain untouched. But he has one child, the pride of his heart, the hope of his life. And one day a strange fire is kindled in the lad's heart, and a strange light comes into his eyes, and the lad knows himself to be called of God to the foreign field. "Father, I want to be a Missionary!" And the light fades out of the father's sky and the hopes of a life tumble down like temples built in dreams! "I want to go away!" "Take now thy son, thine only son, whom thou lovest . . . and offer him for an offering upon one of the mountains which I will tell you of." That is the experience which shatters. That is where existence ripens into life. The guinea was given, and nothing with it. The lad was given, and a life went with him, and there were blood-marks all along the way. It is the things we can't spare which make our offerings alive.

You can spare half-a-crown! It is the half-crown you can't spare which bears the hall-mark of Calvary and is the minister of redemptive life. It is when our giving, whether of money, or strength, or time, touches the quick that it becomes vital, and existence passes into life, and we share the travail of our Lord and Saviour Jesus Christ. It is sacrifice that makes all deeds effective. There is money and money. We are told that "a pound's a pound whoever gives it," whether by Dives who is burdened with abundance, or by a widow who is surrendering her all. "A pound's a pound whoever gives it!" I have come to regard such speech as the most perilous and deadly nonsense. A pound may be a pound, whoever gives it, if you are only going to build a stable; but a pound may greatly differ from another pound if you are going to build the city of God. In these realms material gifts become shrines, and they may be full or empty of mystic spiritual power. I have come to believe that, if a spiritual presence can tenant a material body, it is not incredible that a spiritual influence can accompany a material gift. In these realms the character of the giver determines the momentum of his gift. If there

### SACRIFICIAL GIVING



Photo by

A bit of Amazonian Forest.

[F. C. Glass.

be sacrifice in the giver there will be spiritual power in the gift. I believe that all our offerings—of strength, or time, or money—have their virtue conditioned by the sacrifice which gave them birth. And therefore, by this reasoning, the poor widow may give more than Dives; the lesser gift may be more effective than the greater.

Everybody knows, for it is the sublime commonplace of Christian teaching, that in the realm of the Kingdom the abiding principle is love and devotion to the Lord Jesus Christ. It is in loyalty to Him, in affection for Him. that we find the source of Christian liberality and sacrifice. "We love because He first loved us." When we begin to know Him the river of sacrifice begins to flow; "that I may know Him . . . and the fellowship of His sufferings!" This is the assured and certain order. It is devotion to the Christ that opens out the central depths and channels of the life, and springs of vitality are unloosed in strong and ceaseless service. Such is the order proclaimed by Paul, and such the order proclaimed by Peter and John. "Partakers of the divine nature," that is the beginning; "partakers of the sufferings of Christ," that is the sequence; "par-takers of the glory," that is the inconceivable end.

### Interest in Missions.

"I cannot get interested in missions," exclaimed a petulant young lady. "No, dear," said her aunt, "you can hardly expect to. It is just like getting interest in a bank; you have to put in a little some-

thing first. And the more you put in—time or money, or prayer—the more the interest grows. But something you must put in, or you will never have any interest. Try it, and see."—The Bible in the World.



# Chats with the Children.



My DEAR GRANDCHILDREN,

Once upon a time there was a lad whom his mother took one day to a high hill not far from where they lived, and she said to him, "There lives up in that hill a boy about your size, and I should like you to speak to him."

The liftle chap called out "I don't like you."

Back came the answer, "I don't like you."

Again he shouted, "I think you are very

At once was the reply, "I think you are very rude."

Then said his mother, seeing her laddie did not like this, "Say something kind instead."

So he called out this time "I will lend you some of my toys."

The boy hidden in the hill replied, "I will lend you some of my toys."

Then again, "I should like to come and play with you."

As quick as thought came back the words "I should like to come and play with you."

Long before this I hear some of my clever Grandchildren say, "What a silly! Why it was only an echo."

Quite right, it was only an echo, but even an echo can teach us something that may help us all our lives if we will only listen.

Just as there came back to our young friend exactly the words he sent into the hillside, so you are going to get out of your life exactly what you put into it.

If you choose to be idle and selfish, if you have no care or thought for others, that is all in the years to come that life will hold for you.

But if on the other hand your lives are going to be full of noble, kindly deeds, if you are going to help on Foreign Missions (and we especially want you to do something for South America) and every other good work; if you, while still boys and girls, hear and obey the call of Jesus Christ, then life will hold for you and yours something equally great and precious.

My "Westminster Abbey" Competition evidently did not appeal to you. Very few entries. David Law, a member of the Edinburgh Band, gets the prize. He is anxious to see the "Stone of Destiny," under the Coronation Chair at the Abbey—the stone which the legend says Jacob used as a pillow when he saw the heavenly ladder. I hope he may soon have his wish gratified.

I suppose you are all so busy working for South America, collecting, forming Open-Door Bands, getting your friends to buy our Magazine, that you are too busy to enter for the Competitions. Only one hymn sent in for the May Competition, and that not even a Missionary one.

We will try quite a change now. "Who has had the most influence over you, and why?" A prize for the best answer.

Keep on trying. Good-bye.

Your affectionate

GRANDFATHER.



Miss L. W. Adams and some of her Band of Watchers, of Forest Hill, who were amongst my first grandchildren.

Rhoda Clark, Ruth Goodfellow, Agnes Harris, May Devonshire.

# Our Prayer Circles.

T

HE changes on the Field occasioned by the home-coming of workers on furlough must of necessity create some little difficulty at the stations concerned, and we would

seek your intercession that the temporary exchange of Missionaries may eventually prove a means of blessing in each case.

In the Argentine, Mr. and Mrs. King have become responsible for the work at Campana during the absence of Mr. and Mrs. Strange, who reached this country safely on May 26th, and after a stay of about ten days proceeded on their journey home to Australia. Please ask that they may have a rich time of spiritual refreshment while at home, also that they may be used to awaken interest in the work they represent. The work at San Isidro, which Mr. and Mrs. King have had in their care, will now come under the control of Don Bartolo Brisco, in addition to that at San Fernando, and your prayers on his behalf would be greatly valued.

Mr. and Mrs. Millham, from Peru, reached this country on June 9th, and we trust they will derive much benefit from their visit to the homeland. The work in Lima has been left in the care of Mr. and Mrs. Ritchie, who will have a particularly busy time until the arrival of Mr. and Mrs. T. Webster Smith, who sailed on May 29th to join the forces in Lima. Nurse Found, who sailed with them, goes to join Miss Pritchard in her nursing work in Arequipa. Your prayers

on behalf of these new workers would be appreciated, for during these early days in a strange country amongst unaccustomed surroundings there are sure to be many trying experiences to pass through and for which grace is needed.

Mr. Glass and Mr. Walkey reached England on June 9th, from their expedition to the Putumayo region, in good health and full of gratitude to God for the way in which He has guided them during their travels and preserved them from accident and danger. The future of that work is a little uncertain at present and your prayers are invited that wisdom and direction may be given to those who are responsible for the making of further plans to reach the ill-treated Indians with the Gospel message.

During the furlough of Mr. Morris Bernard the work at Cuyabá, Brazil, has been left in the care of Sr. Gandon, the converted lay monk, and your prayers for him and the native Christians who will seek to help him in keeping the Gospel banner floating in that outpost would be valued. Please ask that they may all so grow in grace, and be enabled to witness to such good effect that on Mr. Bernard's return he may find others prepared to follow in "The Way." Please also remember Mr. Bernard while amongst his own people in North America and ask that the information he gives about Cuyabá and its need may lead to a response in the hearts of some Christians there.

SATISFACTION GUARANTEED WITH THE 1913 Model Self-Filling and Non-Leakable "PERFECTION" PEN



THE STAR STATIONERY CO., Ltd., 147, HOLBORN BARS, LONDON, E.C.

(2 doors from Gray's Inn Road.) Agents wanted.

RED
WHITE

& BLUE

For Breakfast & after Dinner.

In making use less quantity, it being so much stronger than ordinary GOFFEE.

### ACKNOWLEDGMENTS—Continued.

Miss Air	ACI	INO W LEDGINEN 15—Con	mmuea.
1. Angly 2 English Silver Watch   1. Lady's 18th Gold Watch, with wriststrap.   1 Cardy 18th Gold Watch, with wriststrap.   1 Cardy 18th Gold Watch   1. Angle 18th Gold Watch   1. Angle 18th Gold Watch   1. Angle 18th Gold Carnet Ring   1. S. Diamond Ring   1	Miscellaneous.	Receipt No. £ s. d.	
Lady's English Silver Watch, wriststray	Queen's Hall Meeting—		
Courts of F. Weltham Watch, opt. Double Albert, Gold Padlock, and G. F. Sovereign   S. E. Diamond Ring.   Oct. Mapph Ring.   Oct. Ma	r Lady's English Silver Watch.	2040 Home for Blind Women 0 12 0	$-$ - 2 $\{ \begin{smallmatrix} 0 & 4 \\ * 0 & 4 \end{smallmatrix} \}$
Furs.  1 S. S. Diamond Ring. 1 of th Mispah Ring. 1 Lady's riset. Gold Watch. 1 Lady's riset. Gold Watch. 1 Lady's riset. Gold Condent Ring. 1 Lady's riset. Gold Broad Ring. 1 Embon "	1 Lady's 18ct. Gold Watch, with wriststrap.		3 \ \ \ \ \ \ \ \ \ \ \ \ \ \ \ \
Furs.  1 S. S. Diamond Ring. 1 of th Mispah Ring. 1 Lady's riset. Gold Watch. 1 Lady's riset. Gold Watch. 1 Lady's riset. Gold Condent Ring. 1 Lady's riset. Gold Broad Ring. 1 Embon "	I Gent's G. F. Waltham Watch, 9ct. Double	2 Miss M. Little 0 17 6	4 ñ 7 i
1.5. S. Diamond Ring.   1ct Murph Ring.   1ct		3 A Friend 1 0 0	j ŏ j č
1 oct. Mispah Ring.   oct. Mispah Ring.   oct. Heart Ring.   oct. He		4 A.D. Prescott 0 / 0	
1   1   1   1   1   1   1   1   1   1	1 S. S. Diamond King.		
1 Cold Garnet Ring   1 Lady's 18tc. Gold Watch   1 Ady's 18tc. Gold Watch		New York Auxiliary.	
1 Lady s réct. Gold Watch   1 Sect. Gold Keper Ring.   1 Sect. Gold Locket   1 Sect. Gol	7 Gold Garnet Ring	Per Mr W E Sandford	
1   Set. Gold Locket   Tiselt. Gold Evoch   Tiselt. Gold Evoch   Tiselt. Gold Locket	I Lady's 18ct. Gold Watch.	7373 Decatur St. P.C 1 9 8	
Mass Phillips			$  2 \cdots \cdots 0 51$
Mas Phillips		Per Miss Futnam.	— — 3······ 0 2 3
Mas Phillips	<b>1</b>	1562 Mrs rischer 6 2 11	— — <u>4</u> 0 0 3
Mass Phillips	"Prober" Levellery		
A. Scott	Miss Phillips r Gold Brooch	Hon. District Becretaries.	7
Westminster Chapet, Hamper Coffee, Norwich, I Parcel Cife Parks Surrey St. Chapet, Norwich, I Parcel Cife Parks Surrey St. Chapet Parks St. M. Gold Lock W. W. Farkin Starp book (Orphanage B. Willis 1 pkt. Foreign Stamps Bw. St. M. Gold Lock W. W. Parkin Barlock Typewriter (Peru) Miss L. M. Gold d 1 pkt. Foreign Stamps Williss 1 pkt. Foreign Stamps Miss Frankling Gold Lock W. W. Parkin Barlock Typewriter (Peru) Miss L. M. Gold d 1 pkt. Foreign Stamps Miss Calbe 1 pkt. Foreign Stamps Miss Calbe 1 pkt. Foreign Stamps Miss Calbe 1 pkt. Foreign Stamps Parks W. W. Ca 5 5 5 5 5 5 5 5 5 5 5 5 5 5 5 5 5	A Scott rokt Foreign Stamps	Per Mrs. Rose, Farnham.	8 0 1 0
Miss Michie.   Silver Tea and Table Spoons   Silver Tea and Table Spoons   Miss Gonibourn   Sterap book (Orphanages   Shadrach"   Shadrach"   Shadrach"   Shadrach   Shadrach   Shadrach   Streatham Crusaders   Shadrach   Streatham Crusaders	Westminster Chapel, I Hamper Clothing (Peru)	2135 Mrs. Forbes Robinson 0 5 0	- $-$ 610 0 1 7
Miss Michie	Surrey St. Chapel, Norwich, 1 Parcel Clothing	Por Miss Francis Dover	- $ 1$ ; $0$ $2$ $3$
Silver   Tea and Table Spoons   Solution	(Peru)	7751 Miss Dawson	2 0 ī š
Miss Michie	Miss A. E. Jones box Foreign Stamps	2 Miss Thiel 0 2 6	3 Ď Š Ž
Silver Tea and Table Spoons   Silv	Miss M. Green, Silver Tea Spoons and Sugar	3 "Tenth" 0 2 6	642 · · · · · · · · · · · · · · · · · · ·
Miss Goulbourn   Scrap book (Orphanage) B. Willis   1 pkt. Foreign Stamps Miss Frankling   1 Gold Locket W. W. Parkin   3 Earlow   1 Foreign Stamps Miss Fankling   1 Foreign Stamps Miss Canbourn   1 pkt. Foreign Stamps Miss	Tongs		— — 3······ 0 3 C
W. W. Parkin Barlock Typewriter (Peru) Miss L. M. Gould	Miss MichieSilver Tea and Table Spoons	7EOE "Shadroch"	4 ······ 0 2 0
W. W. Parkin   Barlock Typewriter (Peru)   Miss L. M. Gould   Typek   Foreign Stamps   J. Scott   Foreign Stamps   J. Scott   Typek   Typek   J. Scott   J.	Miss Goulbourn 1 Scrap book (Orphanage)	6 Streatham Crusadors 0 15 0	5 0 1 3
W. W. Parkin Barlock Typewriter (Peru) Miss L. M. Gould	B. Willis 1 pkt. Foreign Stamps		7····· 0 1 3
Miss L. M. Gould.   Tpkt. Foreign Stamps   South.   Tpkt. Fo	MISS FranklingI Gold Locket		
J. Scott     pkt. Foreign Stamps   Samps   Miss Cable     pkt. Foreign Stamps   Foreign Stamps received by   Mr. F. A. Stocks from     per Mr. R. Hogg Larkhall.   9247 Mrs. Machan     0   1   64	Miss I M Gould rate borsion Stomes	1294 Liscard Y.W.C.A 0 5 0	= - 9 U 1 2
Miss Cable	I Scott toke Foreign Stamps		1 0 1 f
Foreign Stamps received by   Mr. F. A. Stocks from   Stroker   Strom   Strom   Stroke   Strom   Strom   Stroker   Strom   Strom   Stroker   Strom   Strom   Stroker   Strom	Miss Cable pkt. Foreign Stamps		2 0 2 4
Poreign Stamps received by   Foreign Stamps received by   Exp.   Foreign Stamps received by   Foreign Stamps r		Per Mr. R. Hogg, Larkhall.	3 0 4 10
Tright   T	Foreign Stamps received by		5 ······ 0 0 9
Alan Arnot,   Miss A. T. Davis,   Miss M. B. Crossley (Natal),   Miss M. B. Crossley (Natal),   Miss M. B. Horton (Bolivia),   Miss Annie Jenkinson,   Miss Annie Jenkinson,   Anon. (Hath),   Anon. (Wroxall),   Upper Tooting Crusader's Bible Class,   Sister Marion Martin,   Miss M. Iberry,   Miss Enid Baker,   Miss Bambert.   Sister Marion Martin,   Miss Alambert.   Miss Bambert.   Miss Bambert	F S W (Worthing)	Per Rev. J. W. Skinner, Wallasey.	— — 6 <u>0 3</u> 3
Alan Arnot, Mrs. A. T. Davis, Mrs. M. Brendt, Mrs. M. E. Crossley (Natal), Miss M. B. C. Crossley (Natal), Miss M. B. Horton (Bolivia), Miss Annie Jenkinson, Miss Stirting, Oriental Missionary Society, Tokyo, Anon. (Bath), Dept Mycroxal (Disper Martin, Mrs. G. Knoeffler (U. S. A.), Miss Annie Jenkinson, Mrs. G. Knoeffler (U. S. A.), Miss M. Ilbery, Miss Endle Baker, Miss M. Ilbery, Miss Endle Baker, Miss Lambert.  Christ Church, Westminster Bridge Road, Clothing for Orphanage (40 articles).  Receipt No. # s. d. Bdlinburgh Auxiliary.  Per Mrs. Brown.  2306 Miss Gold	F F M Adams	7727 Audley Wes. Men's Bible	
Mrs. A. T. Davis,   Mrs. M. Brendt,   Miss M. Brendt,   Miss M. E. Crossley (Natal),   Miss M. B. Horton (Bolivia),   Miss Annie Jenkinson,   Miss Stirling,   Oriental Missionary Society, Tokyo,   Anon. (Wroxall),   Anon. (Wroxall),   Upper Tooting Crusader's Bible Class,   Sister Marion Martin,   Mrs. G. Knoeffler (U. S. A.),   Miss Enid Baker,   Miss Lambert.   Anon. (Wroxall),   Miss Enid Baker,   Miss Lambert.   Anon. (Wroxall),   Mrs. G. Knoeffler (U. S. A.),   Miss Enid Baker,   Miss Lambert.   Anon. (Wroxall),   Miss Enid Baker,   Miss Lambert.   Miss Lambert.   Anon. (Wroxall),   Miss Enid Baker,   Miss Lambert.   Anon. (Wroxall),   Mrs. G. Knoeffler (U. S. A.),   Miss Enid Baker,   Miss Lambert.   Anon. (Wroxall),   Miss Enid Baker,   Miss End		Class U U U	8 0 1
Miss M. B. Crossley (Natal),   Miss M. B. Horton (Bolivia),   Miss Annie Jenkinson,   Miss Annie Jenkinson,   Miss Stirling,   Miss Annie Jenkinson,   Miss Stirling,   Miss Annie Jenkinson,   Miss Stirling,   Miss Stirling,   Miss Annie Jenkinson,   Miss Stirling,   Miss Annie Jenkinson,   Miss Channe (Bath),   Miss Annie Jenkinson,   Miss Anni	Mrs. A. T. Davis,	8 Drawing-room Meeting,	9 ······ U I II
Miss M. E. Crossley (Natal.),   Miss M. B. Horton (Bolivia),   Miss Annie Jenkinson,   Miss Stirling,   Oriental Missionary Society, Tokyo,   Anon. (Wroxall),   Orignos,   O	Mrs. M. Brendt,	Blundellsands 1 3 9	000 0 2 /
Miss Annie Jenkinson,   Miss	Miss M. E. Crossley (Natal),	— Anonymous 0 1 0	
Miss Stirling, Oriental Missionary Society, Tokyo, Anon. (Woxall), Anon. (Woxall), Upper Tooting Crusader's Bible Class, Sister Marion Martin, Mrs. G. Knoefffer (U. S. A.), Miss End Baker, Miss Lambert.   1	Miss M. B. Horton (Bolivia),	Per Mrs. and Miss Lewis Lloyd.	$  \frac{1}{2}$ $\frac{1}{2}$ $\frac{1}{2}$ $\frac{1}{2}$ $\frac{1}{2}$
Miss Surfung, Oriental Missionary Society, Tokyo, Anon. (Bath), Anon. (Wroxall), Anon. (Wroxall), Anon. (Wroxall), Upper Iooting Crusader's Bible Class, Sister Marion Martin, Mrs. G. Knoeffier (U. S. A.), Miss M. Ilbery, Miss Enid Baker, Miss Enid Baker, Sister Marion Martin, Miss Enid Baker, Miss Enid Baker, Clothing for Orphanage (40 articles). Clothing for Orphanage (40 articles). Receipt No.		(Putumayo Fund).	$  716$ $\cdots$ $0$ $\overline{2}$
Anton. (Wroxall) Upper Tooting Crusader's Bible Class, Sister Marion Martin, Wrs. G. Knoeffler (U. S. A.), Miss M. Ilbery, Miss Enid Baker, Miss Enid Baker, Miss Enid Baker, Miss Lambert.  Christ Church, Westminster Bridge Road, Clothing for Orphanage (40 articles).  Receipt No.  Edinburgh Auxiliary.  Per Mrs. Brown.  2306 Miss Gold  7 Mrs. Owen  7 Mrs. Owen  7 Mrs. Owen  7 Mrs. Annon  7 Mrs. Owen  7 Mrs. Hamilton  7 Mrs. Annon  7 Mrs. Owen  8 Mrs. Owen  8 Mission Room  8 Mrs. Owen  8 Miss Owen  8 Mrs. Owen  9 Mrs. Owen  8 Mrs. Owen  9		7835 Miss Garratt 0 5 0	7 0 6 10
Anton. (Wroxall),			8 · · · · · · · · · · · · · · · · ·
Westminster Chapel, per Sister Dora.   Sister Marion Martin, Mrs. G. Knoeffer (U. S. A.), Miss M. Ilbery, Miss Enid Baker, Miss Lambert.   1 Mrs. Jones	Anon. (Math),	7 Mrs. Gough, Senr 0 10 0	
Mrs. G. Knoelffer (U. S. A.), Miss M. Ilberry, Miss Enid Baker, Miss Lambert.  Christ Church, Westminster Bridge Road, Clothing for Orphanage (40 articles).  Receipt No.  Receipt No.  Redinburgh Auxiliary.  Per Mrs. Brown.  2306 Miss Gold	Upper Tooting Crusader's Rible Class	8 Mr. and Mrs. Owen 0 4 0	
Mrs. G. Knoelffer (U. S. A.), Miss M. Ilberry, Miss Enid Baker, Miss Lambert.  Christ Church, Westminster Bridge Road, Clothing for Orphanage (40 articles).  Receipt No.  Receipt No.  Redinburgh Auxiliary.  Per Mrs. Brown.  2306 Miss Gold	Sister Marion Martin.	9 Mrs. H. Wilson 1 0 0	I U 1 8
Miss B. Ilbery,   Miss Enid Baker,   Miss Lambert.   2   Old Colwyn Meeting—Collection   1   0   0   0   0   0   0   0   0   0	Mrs. G. Knoeffler (U. S. A.),	7840 "For the Master's sake " 1 1 0	Westmington Changlanger Sister Dora
Miss Enid Baker,   Miss Lambert			(Receipt No. 5477)
Rection   1		2 Old Colwyn Meeting—Col-	- "Few Friends" 0 3
Christ Church, Westminster Bridge Road, Clothing for Orphanage (40 articles).   Clothing for Orphanage (40 articles).   Clothing for Orphanage (40 articles).   Edinburgh Auxiliary.   Per Mrs. Brown.   Edinburgh Auxiliary.   Per Mrs. Brown.   Clothing for Orphanage (40 articles).   Edinburgh Auxiliary.   Per Mrs. Brown.   Clothing for Orphanage (40 articles).   Edinburgh Auxiliary.   Per Mrs. Brown.   Clothing for Orphanage (40 articles).   Edinburgh Auxiliary.   Per Mrs. Brown.   Clothing for Orphanage (40 articles).   Edinburgh Auxiliary.   Per Mrs. Brown.   Clothing for Orphanage (40 articles).	Miss Lambert.		- Miss Thompson's Class 0 10
Clothing for Orphanage (40 articles).   A light matering   Llandudno—Collection   1   18   6   Mrs. Frickelton   0   10   10   10   10   10   10   10	Christ Church, Westminster Bridge Road,	3 Mrs. Owen Roberts 0 5 0	— Anonymous* 0 2
Receipt No.   Receipt No.   Receipt No.   Bdinburgh Auxiliary.   Per Mrs. Brown.   Sample of the per Mrs. Brown.   Sample of	Clothing for Orphanage (40 articles).	4 Town Hall Meeting (2nd)	Miss J. Stewart 0 10
Receipt No.   Figure   Figur			- Mrs Frickelton 0 10 (
Per Mrs. Brown.   Solution   So	Receipt No. £ s. d.		— A. Kemp 0 2
Per Mrs. Brown.   Solution   So	Edinburgh Auxiliary.	7 Mrs. Norton 1 0 0	- S. A. Working Meeting 1 5
Per Mr. Harvey Farmer, Sudbrook.   Miss Fergusson	Per Mrs. Brown.		— Sister lanet's M. M. B. Class U 5
7 Miss Funton 0 10 1 1	2306 Miss Gold 0 4 0	•	— E. M. Beney 0 10 0
8 Miss Fergusson 0 5 0 9 Friends at St. Augustine's Mission 0 5 6 9 Friends at St. Augustine's Mission 0 5 6 9 Friends at St. Augustine's Mission 0 5 6 2310 Miss McGregor 0 5 0  2310 Miss Robertson 0 5 0  2310 Miss Hamilton 0	7 Miss Brunton 0 10 1	Per Mr. Harvey Farmer, Sudbrook.	
Mission		Receipt No. 5388). (	- Miss Robertson 0 3
Mission	9 Friends at St. Augustine's	— M. E 0 5 2	— Mrs Burrell 0 5
Miss McGregor   0 5 0	Mission 0 5 6		- Miss Thompson's Class 0 1
Liverpool Auxiliary.   Bex 546   0 10 6     Pield Acknowledgments Brazil.			- Miss E. E. Welch 0 10
Per Mr. F. W. Bird.  7876 S. Thompson. 0 14 0			
No.		— Dex 540 0 10 b	Field Acknowledgments—Brazil.
7 I. S. Lee		8 0 5 0	
8 F. W. Bird	7876 S. Thompson 0 14 0	578 0 5 2	7 Miss F. G. Hemming * 10200
8 F. W. Bird	7 L. S. Lee 2 2 0		9 Rethesda P C • \$10.0
Total for Putumayo Fund.   Friend   Find of the Files A work (1978)   12   13   14   15   15   15   15   15   15   15	8 F.W. Bird 1 0 0		9 Mrs. and Misses Law 0 16
7558 Miss Bell 1 0 0		—  —   1 0 2 5	
9 Miss Rieveley 0 10 0 - 3 0 7 6 1 Y.W. League 250\$000 2 Anonymous 250\$000 2 Anonymous 250\$000 2 Anonymous 250\$000 2 Anonymous 0 10 0 2 Anonymous 2 Total for Putumayor Fund 2 Total for Putumayor Fu	7558 Miss Bell 1 0 0	2 ····· 0 6 2	8990 Life Line Mission 5 2
Glasgow Auxiliary. — 4 0 3 7 2 Antonymous 0 10 9 Per L. Hope Robertson. — 5 0 1 3 — Anonymous 0 10 9 2037 Mrs. Hamilton 0 5 0 — 588 0 1 10 Total for Putumayo Fund	9 Miss Rieveley 0 10 0	— — 3	1 Y.W.C. League \$/-5
Per L. Hope Robertson.  2037 Mrs. Hamilton 0 5 0 588 0 1 10  204 A Friend   *0 10 0 9 0 1 7  Total for Putumayo Fund 770 12  Total for Putumayo Fund 770 12  Total for Putumayo Fund 770 12			Anonymous 230#000
2037 Mrs. Hamilton 0 5 0 — 588 0 1 10 Total for Putumayo Fund £70 12 9 A Friend 170 12 Total for Putumayo Fund £70 12 Total for	=	— — § 0 <u>1</u> 3	Anonymous 0 10 1
9 A Friend (*0 10 0 — 9 0 1 7 Total for Putumayo Full 2 work / 1978 12		0 U 5 5	
	(*0.10.0	0	Total for Putumayo Fund£70 12
	8 A Friend	590 0 1 10	Total for other E.U.S.A. work£1278 12

NOTE.—There was received at the office on 3rd June an anonymous note (post mark "Plymouth") showing an amount of £5 apportioned to various branches of our work, but the envelope contained nothing more than the notepaper and a piece of blotting paper, nor did it seem to have been securely sealed. We should be glad to hear from the sender.

### ACKNOWLEDGMENTS.

Amounts Received from 13th June to 12th July, 1913.

(Sums marked thus \* are specially designated.)

Norz.—All contributions are acknowledged by number of receipt and name of donor unless a wish is expressed the contrary. If desired, the receipt number only will be given.

	pt No. Miss A. H. Yates	£ s. d. 2 10 0	Receipt No. 5529 Inverkeithnie P.C	£ s. d.	Receipt No. £ s. d. 5601 _Cricklewood P.C 0 17 0
4	Mrs. Challice (Sale of Book- markers)	0 5 0	5530 Miss L. McBean	2 2 0	2 * 0 3 0
5	Miss Bocking and Friend	056	1 Mrs. Clotworthy 2 Mrs. Edwards	0 3 0	3 Miss King 0 2 6 4 J. P. Werner 2 0 0
6 7	Miss M. Harris Smith Balmano Mission, Glas-	1 1 0	3 Miss Ogden	0 6 6	5 J. A. Hunter
	gow* Miss Hubbard	5 0 0 0 9 0	4 Mr. Hayden	0 5 0	7 Mrs. Bishop 1 0 0
ğ	Miss R. Jackson	0 4 5	6 Mordaunt Street Mission,	050	8 W. Duncan 0 5 0 9 "Peggy" 5 0 0
5460	Miss Aked	0 10 3	Glasgow	0 15 0	5610 Miss Putland 0 2 10
2	Miss E. Spain	0 5 0 0 2 6	Miss E. Sellers	0 1 0	1 Mrs. Simpson 0 10 0 2 Miss Rosborough 0 10 0
3	C. E. Faithfull	10 0 0 0 5 0	7 F. E. Currie	0 2 6	3 Miss Buck 1 0 0
5	Mrs. Porter	1 0 0	9 Mrs. Davies	0 10 0	5 50 0 0
6 7	J. G. Wain*	0 16 0 1 10 0	5540 Miss Dashwood	2 10 0 0 10 0	6 Miss F. Gooddy 10 0 0 7 W. Hickley 0 2 6
8	Miss Bell	2 0 0	2 Miss F. Jarratt	050	8 G. A. Campbell 5 0 0
5470	M. H. Foquett Sutton	1 0 0 2 12 0	3 Mrs. Wakely	0 5 6	9 A. Bird 0 5 0 5620 L. A 1 1 0 1
1	D. P. Thomson	0 3 0	5 Mr. and Mrs. O'Brien Baker		1 Miss Bell 1 0 0
, 3	Miss Clarkson Miss Fairbrother	0 4 <b>0</b> 0 5 0	6 D. Gale	033	2 W. Hosford
4 5	Mrs. Hall	2 3 0 0 5 0	7 Paddock Rd. Bapt. Ch 8 Mrs. Sellick	2 1 0	4 Miss Fox* 1 0 0 5 Miss Reeves 10 0 0
ĕ	• • • • • • • • • • • • • • • • • • • •	Ŏ 1Ŏ Ŏ	y Readers of The Sunday at		6 "Living Waters" Miss. 1 5 0 0
á	Miss E. Chogsdon Miss Nimmo	0 5 0 0 5 0	Home	2 0 0	7 Mrs. Willis 0 5 0
9	E. R. Peers	0 11 0	1 Mrs. Hollingdale	0 10 O	8 H. Brearley
5480 1	Miss Richards	1 0 0 <b>0</b> 2 0	3 Miss Kelly	5 0 0 0 7 0	9 10 0 0
2	Miss Aitken	0 18 0 0 8 0	4 Miss Castle	0 2 6	5630 Miss M. Tharme 1 0 0 1 Mrs. Green 0 10 0
ă	E. M. S	ŽÕÕ	6 Nurse E. Waite  — Trustees of Pastor's	1 3 6	2 J. Nicol 10 0 0
5	Dr. J. H. Martin*	0 10 0 0 3 0	College	12 10 0	3 Miss M. Briant 0 10 0 4 Mrs. Deayton 1 1 0
<b>6</b>	J. Wycliffe Wilson	5 0 <b>0</b> 10 0 0	7 T. Dunn	0 3 0	5 T. Dence
8	Mrs. Cohen	2 2 0	9 Miss Small	0 4 6	Edinburgh
5490	Miss A. Richards	0 2 6 0 10 6	5560 Miss M. Martin	1 0 0	7 A. W 0 5 0 8 C. F. Chambers 0 10 0
1 2	Mrs. Tees	1 0 0	- Anon. (Walthamstow)  1 Miss Small	0 2 0	9 Brechin P.C
	Anonymous	Ŏ İŎ Ŏ	2 Miss D. Matthews	3 0 0	1 Miss Burman 0 1 0
4	Miss D. Morgan* Mrs. Smith	1 0 0	3 Miss Ridler	0 5 0	2 Miss Reilly
5 6	Mrs. Wayn	0 5 0	5 "A Friend"	1 0 0	4 Miss R. McBean
-	Union	5 0 0	7 Miss Hands	0 15 0 0 5 0	6 Chelsea Bapt. Ch. C.E 3 0 0
á	Miss Ellis	1 2 0 0 10 0	9 F. Bailes	0 5 0 0 6 2	7 Ralph Harvey 1 0 0 8 F. L. Smith 0 9 0
9	A. S. D	2 2 0	5570 Miss Hill	0 10 0	9 C. S. King 0 5 0 5 0 5650 E. Smith 0 1 0
5500	Faith	23 1 5	2 G. H. Stephens	1 1 6	1 In Memoriam, Hadley 2 0 0
1 2	J. Miller Mr. and Mrs. Millard	0 2 6	3 H. Donkin	0 10 0 0 5 0	2 H. E. Lucas
3	Mrs. Piggott	0 10 0	5 Mr. and Mrs. Edsall• 6 Mr. and Mrs. McMillan	2 0 0	4 W. G. Moorbey 0 2 6
5	R. Mercer	0 4 6	7 Miss A. Williamson 8 R. Russell	0 10 0	6 Miss Mackay 5 0 0
6 7	Mr. Bamford	0 5 0 0 14 3	9 M. Heasman	0 16 0 0 5 0	18 Miss L. Sutton 0 5 0
8	W. A. Frost	0 10 0 0 5 0	5589 Rev. P. and Mrs. Rose 1 For Mrs. Tod	2 2 0	9 Miss A. M. Gannen 0 7 0
5510	Mrs. Hibbard	0 15 0	2 Mrs. and Miss Dice	200	5660 Miss B. Stone 0 10 0
1 2	Miss Henton	0 3 6 1 0 0	3 Dr. S. Nicol Galbraith 4 Miss Fairweather	Ď Ž Ď	2 Miss O'Brien 5 0 0 3 Mrs. Kettles 0 10 0
3	E. V. Phillips  Miss Mackinlay	1 0 0	5 Miss Beath	2 10 0	4 Mrs. Pewtress 1 0 0
5	Tollington Park Chapel	Ó 9 Ö	7 Miss M. Butcher	0 5 0	6 Mrs. Routh 2 2 0
6 7	A. Colenutt	0 5 0 0 15 0]	8 Miss Ord 9 Miss Seymour	2 10 10 0 5 0	7 Miss O. Hacking 2 0 0 8 Miss E. M. Jaggard 1 0 0
8	J. H. Eldridge Miss Seymour	0 10 0	5590 Miss D. Squire 1 F. C. E		9 H. M. Smith 0 5 0
5520	Mrs. McDaid	0 1 0	2 Miss F. Fuller	0 1 0	5670 Miss E. M. Booth 1 0 0 1 J. H. White 0 5 0
1	Miss Nicholson		3 T. Dyer	200	2 2 2 0 — R. G. Hutchinson 0 2 0
3	Miss Pond	0 10 0	5 W. M. Price	0 2 6	— Miss H. M. Arthy 0 1 0
	" A Friend in Bermondsey"	0 11 0	— T. P. Portswood	Ŏ 5 Ŏ	3 S.S. Class, Queen's Pk. Congregational Church. 0 10 0
5 6	Miss Wale	0 16 6 2 0 0	7 Miss E. St. J. Idle 8 Miss M. Evans	0 3 0	4 Miss M. Martin 0 2 6 5 Miss W. M. Palmer 0 5 0
Ž 8	Misses Stone	0 15 0 0 7 6	9 S. Ashby 5600 Miss Halliday	0 3 0	6 Miss K. C. Garrod 0 2 6
9		<i>5 1</i> 0	Jood Miss Hamany	V 0 U	7 Miss Murgatroyd 0 5 0

### ACKNOWLEDGMENTS -- Continued.

		ACI	INO WELDGINEN 15-Conta	nacu.
Recei	pt No. Miss R. Kitson	£ s. d. 0 1 4	Receipt No. £ s. d. 5765 R. Foster	Receipt No. £ s. d. 2070 (Box 405) • 0 1 3
9	Rev. A. T. Björnstad	0 3 5	16 N. H. Shrimpton	1 (Box 218) 0 3 6 7701 (Box 421) 0 1 0
5680 1	Mrs. Lloyd Mrs. Mary Grose	2 2 0 0 5 0	Glasgow 0 10 0	2 A Friend 0 2 0 3 (Box 416)
2	Misses Littler	0 14 0 0 10 0	8 Mrs. Wright 5 0 0 9 Miss Whitteridge 0 10 0	4 (Box 422) • 0 7 0
ž	Misses Gray	1 0 0 0 10 0	5770 Miss Davies 5 0 0	5 (Box 241) 0 2 6 6 (Box 220) 0 3 6
6	Regnar	200	1 Miss Jackson 0 2 0 2 "In memory of some brave	7 Mrs. Echart
7 8	Miss Taylor	0 8 6 0 10 0	Englishmen " 4 0 0 3 Miss B. Davis 0 2 6	9 Hammersmith P.C 1 8 101
9	Mrs. Clare	1 0 0	4 Miss M. Page 0 5 0	Per Mrs. and Miss Lewis Lloyd, Llandudno. 7849 Miss L. Jesson
5690 1	Miss Matheson	0 2 6 0 5 0	5 Miss Price 0 5 0 6 Miss Colls 4 0 0	7801 S. Perks 0 5 0
2	Mrs. Rowan	6 0 0 0 2 0	7 Miss Gordon 0 5 0 8 Mrs. Harris 0 10 0	2 Coll. Rhyl Meeting
4	Miss Hummerstone	1 0 0	9 Miss Blatherwick 1 0 0	4 Mr. Horton
6	"One Redeemed" Miss L. E. H	0 5 0 0 10 0	5780 J. E. Godfrey, Junr 0 5 0 1 Queen's Park Cong. Church	Per Rev. J. W. Skinner, Wallasey.
7 8	Miss S. M. Gurney J. P	0 5 0 0 10 0	C. E. Miss. Committee 1 1 0	7729 Part Coll. Redditch Baptist Chapel 0 13 9
ğ	Miss L. Burton	0 5 0	2 Miss Ward	Per Miss Kennett, Peckham.
5700 1	Miss Legg	1 1 0 25 0 0	3 Miss L. Jones* 0 10 6 4 Miss Rowland 0 10 0	8041 Peckham P.C 0 9 9
ż	Miss Murphy	2 10 0 0 2 6	5 "Noe" 0 10 0	New York Auxiliary. Per W. E. Sandford.
4	Miss Kemp	Õ 1Ō Õ	7 L. W. Fyson 0 2 6	7374 Decatur St. P.C
5 6	Miss Ilbery	1 0 0	8 Miss Roesli	Glasgow Auxiliary.
Ž	Miss M. Clowes	0 5 0	3790 Miss Freshney 0 5 0	Per L. Hope Robertson.  2045 J. Walker 0 3 0
ş	Miss A. Hodge	0 10 0	1 Miss Ashby 0 10 0 2 Miss E. V. Ashby 1 1 0	6 Miss J. R. Wilson 0 5 0
5710	Mrs. Heasman Miss F Freeman	0 10 0 3 0 0	3 Miss V. Gould 0 5 0	7401 Miss L. Gilmour 1 0 0 2 J. Scouller 0 7 0
2	Friends, per G. Peart	1 0 0	5 G. C. Dixon 2 2 0	3 R. Y. Loose 0 11 6 4 (Box 766) 0 7 6
4	A. E. Powell	0 2 0 0 5 0	6 Anon., per Pastor D. M. Stearns 20 9 0	5 (Box 238) 2 2 6
5 6	J. Docherty F. Simmons	0 10 0 0 5 0		7 J. Somerville 0 5 0
_	Watchers' Band, Forest			8 Miss J. Macfarlane 0 4 2 9 Partick Y.M.C.A. F.M.E. 4 10 0
7	Miss A. Sydenham	1 0 0	Hon. District Secretaries.  Per Mr. G. H. Steveni, West Kirby.	— Coll. Prayer Meeting 0 8 9
8 9	W. H. McLaughlin	5 0 0 3 0 0	2000 Mrs. Hooton 0 5 0	Edinburgh Auxiliary. Per Mrs. Brown.
5720		0 5 0	Per Miss Summerford, Ramsgate.	2311 Mrs. Ross 0 11 0
1 2	Miss Parker	1 0 0	3 Ditto* 0 5 0	2 Miss Redpath 0 10 0 3 G. N. U
3	Mrs. Coleman*	0 10 6 5 0 0	4 Miss Perkins 0 2 0 — Anonymous 0 1 0	- Articles sold by Mrs. Gra-
Š	E. Dick	0 2 6	Per Miss A. M. McClymont, B. of Allan. 7926 Rev. J. Arnott	ham 0 14 3
6	Miss C. Back	5 8 4 0 5 0	7 Rev. W. B. R. Wilson 0 10 0	Liverpool Auxiliary. Per F. W. Bird.
7 8	Mr. Rowland	0 2 6 0 5 0	8 Mrs. Symington 0 10 0 9 Mrs. Mitchell 0 5 0	7879 F. W. Bird
ğ	Miss Bryson	0 1 0	Per Miss Hughes, St. Leonards-on-Sea.	7560 Y.M.C.A. offering 0 10 0
5730 1	E. A. P	1 1 0 0 10 0	2227 Miss Hoare 0 2 6 8 Miss Crouch 0 5 0	Miscellaneous. S. WithersBox of Foreign Stamps
2	Miss A. B. Wallace	5 0 0 0 10 0	9 St. Leonards P. C 0 10 0	Misses Martin3 garments (Orphanage)
4	Miss Jarvis	0 10 0	2230 Miss E. Maggs 0 5 0 1 Per Miss Maggs 1 0 0	Miss T. Wilson shawl (Orphanage Christ Ch., Westminster, 1 Jersey (Orphanage
5 6	Mrs. Ferrier	1 0 0 5 0 0	Per Miss Robinson, Birkenhead.	F. ParsonsQuartz Specimens Miss M. LiveseyPkt. Foreign Stamp
_	Miss Robertson	0 5 0 0 1 0	7427 Mrs. Williams 0 4 0 8 Miss Hitts 0 2 1	M. McGregorPkt. Foreign Stamps
7	Miss V. E. Walker	0 5 0	9 Mrs. Stott 0 3 0	A. ScottPkt. Foreign Stamps Miss C. TuckerPkt. Foreign Stamps
: 8 9	Rev. H. B. Chapman Miss Dodson	1 1 0 0 2 6	7430 Mrs. Robinson 0 10 9 1 Mrs. Ainslie 0 2 5	Foreign Stamps have been received by
5740	D. Comphell	2 10 0	2 Mrs. Duckworth 0 5 0 3 Miss Latham 0 5 0	Mr. F. A. Stocks from:— Miss M. E. Stirling.
2	D. Campbell	0 3 6 0 10 0	Per Miss Francis, Dover.	Miss W. Ansell. Miss M. L. Carver (New Zealand).
3	Mrs. Mead	0 5 0 0 10 0	7754 B. H 0 1 0 5 Miss Koettlitz 0 5 11	Miss E. E. Chancey. Miss Gillespie.
5	Miss Bouchier	200	6 Dover Y.W.C.A 0 5 1	Miss Hawkins.
6 7	J. H. Beckly	1 1 0 3 0 0	Per Mr. P. D. Harding, Manor Park. 7096 Forest Gate P. C 0 13 0	Mrs. Hardwick. Maurice White (Brit. Columbia).
8	Mrs. Joyce, M.D., per Dr. Campbell Morgan	1 0 0	7 Anonymous 0 10 0	C. S. Dukes (New Zealand), Anon. (Glasgow).
9	Three German Friends	0 10 0	Per Mr. S. N. Willoughby, W. Norwood- 7507 A. E. Gillard 0 3 6	Anon. (Sandsend).
5750 1	Mrs. Walsh R. G. Stevens	0 10 0 0 10 0	8 Thankoffering 0 5 0 9 H. N. Clemence 0 15 0	Anon. (Eustis, Florida, U.S.A.) Mrs. Logan.
2	Mrs. Bates	0 10 0 0 2 6	Per Mr. F. C. Blake, Cambridge,	Mrs. Palmer.
4	Miss M. Binder	020	8190 "For His sake" 0 11 0 — "Interested" 0 4 0	North America.  Details in "The Neglected Continent,"
5 6	Miss Jeffrey	0 6 0 0 5 0	- F. C. B 0 5 0	per Rev. Geo. Smith 50 0 0
7 8	Miss B. Roberts Miss M. M. Arnold	0 5 0 0 5 0	Per Rev. J. M. Anstey, St. Helens. 7451 Rev. A. D. Adams 0 5 0	Field Acknowledgments—Brazil.
9	Miss Theobald	1 0 0	2 Mrs. Twiss 0 14 6	8993 C. D. E
5760 1	Mrs. How Mrs. Savage	5 0 0 0 2 6	Per J. Park, Kensington.  2066 (Box 406)* 0 15 0	5 Miss M. Bell 8\$500
2 3	G. Batts	1 1 0 0 15 8	7 (Box 212) 0 3 6 8 (Box 419) 0 5 0	Total for Putumayo Fund£25 7 3
4	Mrs. Nelson	1 0 0	9 (Box 409)* 0 1 6	Total for Putumayo Fund



Vol. II., No. 16.

THE CONTINENT OF OPPORTUNITY

August, 1913.

# notes &

NOTICES.

"Brethren, pray for us!" And this is no mere form of words, but the direct pleading

Our Greatest Need. of the hearts of all of us who are interested in the welfare of South America. Never was prayer so needed for that unhappy land; never were

the forces of evil so relentless in their efforts to thwart and frustrate the establishment of Christ's Kingdom; but never, thank God! were we more full of hope or more sure of final victory than we are now. "Brethren, pray for us!"



Dr. Elliott T. Glenny has just arrived in this country from the Putumayo, and a summary of his report appears in this issue giving the result of our first attempt to reach the Indians of the Putumayo.



Naturally our friends will be disappointed, as we are, at this result of our efforts. But we would urge that it be taken not as a cause for discouragement, but as a call to

more prayer and waiting upon God that His plan for the deliverance of these

oppressed peoples may be made plain to us. Christ ever leads through apparent disaster and defeat to ultimate and eternal victory. Brethren, pray for us!



Friends will rejoice with us to know that a successor has been found to take

Help for Cuzco. up the medical work begun by Dr. Glenny in Cuzco. Dr. Fenn, who is not only a doctor but a Christian pastor of wide experience,

has volunteered for this post, and with his wife will sail from Southampton on September 19th to carry on the great campaign in the City of the Sun.



Dr. Fenn has the great advantage of speaking Spanish fluently, while Mrs. Fenn

Welcome Reinforcements. is a graduate of Barcelona University, so that these workers will be able to throw themselves into the work at Cuzco without the

initial difficulties of acquiring a new language, and so bring to the support of the work all the resources of a long experience of Christian effort among Spanish-speaking peoples. Pray for Dr. and Mrs. Fenn!

#### "SOUTH AMERICA."

Another outgoing Missionary is Miss E. M. Swainson, who sails Save the with Dr. and Mrs. Fenn, and goes to begin school work in Tandil, Argentina. Miss Swainson, is a highly certificated teacher and an LL.B. of St. Andrews University, and she goes to devote her gifts to the children 'of Argentina and to the winning of them for Christ.



These new workers involve fresh expenditure for passages and outfit, and for their continued support on the field. We lay the need Share.

before our fellow workers and ask for your fellowship in this responsibility. God may ask you

to take a share in this support of these valuable workers. Pray about it.



It would be a great pity if this work were carried on at the expense of work in other needy Mission fields. The E.U.S.A. If help were withdrawn from China or Africa and Work Not sent to South America, it Lessening Interest in might well be argued that Other such is the case. But we Missions. feel sure there is enough for all fields, and what goes to

South America is more likely to enrich

the giver and make him more liberal towards his own particular work. And, after all, if this is God's work, who has the right to say that voluntary gifts should not go in that direction? We are grateful to God for so signally blessing our Mission during many years—in conversions, in answered prayer, and in so graciously supplying the many and varied needs in all departments of the work. "Hitherto hath the Lord helped us."



We are profoundly thankful to God that the life of one of our Directors, Dr.

Dr. Broughton and the Cromer Accident.

Len Broughton, was so wonderfully preserved during the early part of last month, when returning from the Mundesley Conference. He was one of the passen-

gers in the Norfolk coast express which met with disaster outside Colchester station. Dr. Broughton and his Secretary had just left the dining-car and had taken their seats in the rear part of the train when the collision occurred. The dining-car which they had a few minutes before occupied was splintered by the terrible impact. It was a remarkable providential deliverance for which we are profoundly thankful.

### Something you can do.

A request comes to us from our Indian Station of Urco, where definite work is being begun among those dark "Children of the Sun." Mr. Foster writes: "We need two sweet-toned bells, one for the sehool-house and one for the church. These people have no clocks, as you are aware, and it is so difficult to get them together just at the time of school or service. Perhaps some friend would be glad to help in this way the work among the Indians of Urco."

We gladly pass on this request, and could send the bells with Dr. and Mrs. Fenn, who sail on Sept. 19th, if some one will respond promptly.

### Foreign Stamp Bureau.

Approval sheets of stamps at all prices will be sent on application.

Gifts of stamps of any sort in large or small lots will be gladly received for sale on behalf of the E.U.S.A.

Mr. F. A. STOCKS, Sonning, Leicester Road, Hale, Cheshire.





Indians of the Sierra.

# The Bible in South America.

An address delivered in Queen's Hall, London, on the occasion of the Annual Meeting of the British and Foreign Bible Society, 7th May, 1913.

### By the Rev. F. B. Meyer, D.D.

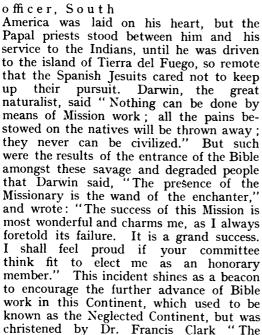
Y Lord Marquis, my Christian friends, in seconding this resolution it is my pleasure and duty to speak to you about the great Continent of South America, the land of the Incas, that glorious race that held themselves to be of divine origin and held the Continent in the grasp of one splendid

themselves to be of divine origin and held the Continent in the grasp of one splendid empire, when gold was as the pebbles in our streets and society was organized to the furthest pitch of refinement. It was the scene of the black horrors of Pizarro's tortures and massacres, the period of "the devil's dance." It was the theatre of the well-nigh complete extermination of the Indian races amid untold suffering, so that within a hundred years in Peru alone their six millions had been reduced to seven hundred thousand. Whole villages were starved out. Thousands died from impressed toil. When the mines were opened they were driven to deadly labour like sheep to the shambles. Horrors that have lately staggered civilization pale in the presence of these enormous cruelties. Las Casas, the contemporary defender of the Indians, declared that the devil himself could not have done more mischief than the Spaniards. Then two and a half centuries followed of misrule and misery until some 200 years ago the South American Republics, much as we know them to-day, cast off the intolerable yoke of Spain and asserted their independence.

#### "SOUTH AMERICA."

### GARDINER AND DARWIN.

We cannot speak of South America without associating with it two other names. Allen Gardiner, says Dr. Pierson, was an enthusiast, a fanatic in the eyes of the world, but God filled him with a divine enthusiasm. A British naval



#### A GLORIOUS COUNTRY.

Continent of Opportunity."

It is a glorious country, with its backbone of towering Andes, its network of mighty rivers and waterways, its dense forests, its far-spread sierras, its rich stores of mineral wealth, its great cities, and its abounding produce. And the people have their noble qualities. The proud blood of the Spaniard and the warm blood of the Indian flow generously and passionately in their veins. They are warm-hearted, hospitable, cour-



Dominican Friars.

teous, gay, fond of pageantry, quick to resent and quick to forgive. My friend Mr. Stark who within a few hours of this has started on his return journey as an agent of this Society, and who has in a comparatively short time raised his output of Bibles from 4,000 to 84,000, told me in our farewell

interview that he loved the people heartily, and love is ever the golden key to success. It is this land and the people of which I speak. The main trouble is the ethical trouble, and that at bottom is a religious trouble, owing very largely to the absence of the Bible from their public, private, and personal life.

#### A DREAM OF THE BIBLE.

In his Eclipse of Faith, Henry Rogers takes a unique plan of showing the debt which our race owes to God's Word. is in the form of a dream. One morning as he took up his Greek Testament to read his usual chapter, he found the old familiar book a total blank, without a single letter or word in it or upon it. Thinking that some blank book had somehow got into its place, he took down successively a large quarto Bible containing both Testaments, then a Hebrew Bible; but they also were a complete blank. Going into the street he met a friend, who excitedly told him that during the night every copy of the Bible in his house had been turned to pure white paper. On making further investigation it was discovered that this was so universally. Even Paternoster Row and the Bible Society could produce not one copy in which the same miracle had not taken place. In short, God had withdrawn his Book from the race, and not a sentence of the Bible remained in all human literature. Now suppose that this dream was true. What if every sentence in the Bible or quoted from the Bible were blotted out?

#### THE BIBLE IN SOUTH AMERICA.

The most powerful basis of charity and chastity, of equity and ethics, of mercy and magnanimity, would be suddenly withdrawn. The sun would be turned into darkness and the moon into blood, and the stars would fall from heaven. But until lately, when this great Society began to disseminate Bibles and Testaments throughout South America, this was the condition of things in that vast Continent with its sixty million souls.

In his most interesting book on South America, to which I confess my obligations, Mr. Speer tells us that he visited seventy churches in South America belonging to the Church that has dominated the land for three hundred years, and only in one of them was there a Bible, and that Bible was issued by this Society and had been confiscated in the confessional. He goes on to say that the South American religion is the one religion in the world that has no sacred book for its people. In China you have the Analecta of Confucius, in India you have the Vedas and the Buddhist Poems; Moslemism boasts its Koran; but the South American religion has no sacred book, and certainly no Bible, save what this and kindred Societies in minor degrees have brought to the people.

#### PRIESTS AND THE BIBLE.

There are Roman Catholic translations of

the Bible both in Spanish and in Portuguese, but the Church has discouraged or forbidden their use. Again and again the priests have burned the Bibles sold by colporteurs or Missionaries, even when they were Roman Catholic versions. Again and again they have denounced the godly men who were circulating the Scriptures or have driven them from the villages or have secured their arrest. It would take us too long to enumerate the many instances of this which are furnished in the Report, and which occurred during this last year in the Argentine, in Brazil, in Peru, and in Chile. The Archbishop of Bogota in 1909 issued a circular in which he declared that Bibles or books of whatever kind which are sold or distributed by Protestant Missionaries or their agents or by booksellers must be surrendered to the parish priests. Only a few months ago a priest in one of the largest churches in Chile boasted openly in the church of having burned seven Bibles.

#### RESULTS OF BURNING THE BOOK.

And the results are just what we might expect. Take, for instance, education. There are universities and schools in South America which would do credit to any country; but the great masses of the population of South America, as their very best men will tell you, live in absolute intellectual night. Eighty per cent. of the



How the Poor live in Buenos Aires.

#### SOUTH AMERICA.

population of Brazil are illiterate. Sixty per cent. of the population of Chile are illiterate. Fifty per cent. of the population of Argentina over ten years of age are illiterate. It would be a low estimate to say that half of the whole population of South America are unable to read or write. This is because the mind is imprisoned in the cell of superstition, sentinelled by the priest. Let the Bible come and the cell and

the chains will disappear. It will be as when Peter, at the summons of the angel, put on his clothes and exchanged his prison for the day-break.

Take political righteousness. In the great city of Buenos Aires, with its 400 miles of electric-car lines, in a recent national election. when great issues were in the balance, out of a population of 1,400,000 people, only 15,000 exercised their right And. vote. wherever there is a decay of public spirit, you may be sure that sturdy religious sentiment is dead or dving.

Take the social conditions. In Chile we are told

that 80 per cent. of the little children die under the age of two years—that is, four-fifths of the children of a country which is one of the most healthful and salubrious in the world.

Or take public morality. The immorality is appalling. The number of illegitimate births ranges from 18 per cent. in Brazil to 90 per cent. in Paraguay. But what can you expect, when the Bible is practically absent. The Bible is the Magna Charta

of the home, the basis of family love and life, the bond of society. Withdraw the Bible, and you have taken the keystone from the arch, the power of mutual attraction and affinity from the solar system, and the bedrock from under society. The South American peoples can never be really and permanently great until the foundations of personal and domestic life are laid in the fair colours of the sanctions of this Book. Astrong

State is founded on a pure home, and a pure home is built on the Word of God.

A TIME OF CRITI-CAL IMPORTANCE.

There are three reasons that make the present hour one of critical importance.

First, a great and increasing mass of emigration is setting towards the shores of South America from Great Britain. Germany, Denmark, and Scandinavia; and there is great danger that these may become infected with the spirit of mammon-worship, unchecked and uninspired by the Gospel of Christ. Unable to accept

the prevalent teaching and worship of the Roman Catholic Church, and finding no other form of religion, they will be sorely tempted to cast aside their religious faith and become infidel. It is therefore for our own children, the children of Protestant lands, that we are pleading.

Secondly, a great awakening is sweeping over the country, a veritable Renaissance. Many causes have contributed to this, such as the foreign capital and enterprise,



A Peruvian Church.



#### THE BIBLE IN SOUTH AMERICA.

machinery and modern inventions, literature and travel, the swift transit of the ocean, and that world-spirit of movement which is in the air. The new atmosphere created by these movements is favourable to Bible circulation. Let the Bible go in with the rest, as it entered Rome with the victorious legions of Victor Emmanuel.

But, thirdly, we must remember the remnants of the Indian tribes. We may do much for these miserable remnants of the original owners of the Continent by our consuls or travellers. But the only sure guarantee against the outrages that have been recently brought to light in the Putumayo district is in the presence of the Word of God. We are told that in a slum district one good gas-lamp is worth three policemen. Give us the light of truth, burning steadily from this Book, and the sorrow and sighing that, like grim spectres, have haunted the rivers and forests of the interior will flee away, as the shadows before the dawn.

And thus the Word of God, in our esteem this morning, has been like the sun in its diurnal course from East to West. "For ever, O Lord, Thy word is fixed in the Heavens." In Thee it is rejoicing "as a strong man to run a race." Over Europe

it shines in strength, and in the distant west the light is healing.

#### A Personal Question.

But the grave question for us all is the personal one: What is the Bible in our own estimate and practice? The results of Biblical criticism in some quarters have induced a fatal lethargy in Bible-study, as though they had succeeded in filching away something of its priceless stores. I confess I do not find it so. Though I have read and preached and expounded it by pen and speech, and know all the critics say of it, it seems more profound, more inexhaustible, more moving than ever, and this because there is a Presence in it. It is written that God called to Moses out of the bush. It was not the bush, but the fire in the bush that arrested him, the fire of the eternal Presence of God. Now, every Bible is really a bush aflame with God, but only he who sees takes off his shoes. If your eyes are purged and cleaned, you will find God there. Others may look to see if the leaf curls or the branch is consumed. But to me it means God, Who says "I AM," always in the present tense, always immutably and eternally the same, always willing to suit Himself to the need of the hour, "the same yesterday, to-day, and for ever."

# The Word of God in a Remote Region.

Written and illustrated by Frederick C. Glass.



N the Brazilian Japurá, and lower Colombian Caquetá rivers there are now very few families indeed who do not possess a copy of the Scriptures in Spanish or Portu-

guese, well bound little volumes supplied to us by the British and Foreign Bible Society.

At the Brazilian frontier post of Jatuarana (now known as Foz de Apaporis), 2,000 miles from the mouth of the Amazon, I spent six days among some dozen or so officials and sailors who represent their nation at that very desolate and remote region.

Their hospitality was freely extended,

and the confidence of these simple-living, good-natured people speedily won.

Among our outfit we possessed a small box gramophone, which helped considerably to relieve the terrible silence and loneliness of existence on the Upper Amazon—so on the first evening of our arrival I started the same, which proved a great novelty in those parts, and speedily drew around all the available population, and a few neighbours from across the river (a mile and a half wide at this place), who chanced to arrive. Finishing up with Handel's "Largo," and the "Hallelujah Chorus," I remarked, in a casual tone, that I had a most interesting book in my pocket,

#### "SOUTH AMERICA."

and would, with their permission, read them an extract.

"Pois não!" (why not!), they exclaimed, and I read them the story of the Prodigal Son, accompanied by a short explanation which was followed with very quiet attention.

The next night I repeated the same manœuvre, and we had one or two gramophone hymns, while I sang the same to them in Portuguese, and then once more I produced my book, and opened up the Scriptures.

By the third night they were accustomed to my voice, and seemed to forget my presence in their interest in what they Another of the sailors named Antaō was, perhaps, still more deeply convinced, and when I presented them all with a copy of the Scriptures, he started reading his Bible by the hour at a stretch and in a loud voice, so that he could be heard by nearly all the village. Lying in my hammock in a neighbouring house I could follow his reading distinctly. This same man is now going to start a school there for the benefit of his companions who want to learn to read for the Gospel's sake.

One of these latter is a fine young Miranha Indian lad name Claudino, by whose aid I was able to compile a fairly large and useful vocabulary of that dialect.



The last Colombian Rubber Station seen in travelling up the Caquetá River. The man with his tin of rubber milk can extract about £2 worth a day. He has an Indian wife and two Indian slaves. The big tree for our canoe (shown on page 94) was found near his house, and we formed a camp there—"Canoe Camp." Notice the extraordinary snake-like creeper from an overhanging tree.

One young sailor lad, who showed particular interest, with wide open eyes, was intent on what I said, and when I ceased he broke the momentary silence which fell on us exclaiming, "Well, my father and mother were 'devotos' (religious) people, but they never told me this. I never heard it before, and now I have listened to your words, and understand what it means, I can say, I am for it."

The little informal meetings were continued nightly, until one evening, quite unexpectedly, the small steam launch arrived, and this ministry terminated abruptly, for in a few hours I found myself whirling down-stream on the homeward journey, after bidding an affectionate and long farewell, leaving the precious Word behind, a safe and sure witness, that will certainly yield a precious harvest.

# The Putumayo Expedition.

### Return and Report of Dr. Elliott T. Glenny.

UST on the eve of going to press, Dr. Glenny has arrived in this country, bringing with him a report of the almost incredible hardships that have been experienced by the

expedition in its efforts to reach the unfortunate victims of the Putumayo rubber régime. So far as the savages of that

part of the Putumayo region which they have been able to explore are concerned, the efforts to reach them with the Gospel have been rendered more difficult than was even expected, by the scattering of the people.

Much valuable information has been gathered concerning the conditions prevailing in the Amazon basin, information that will be of the value utmost in further efforts to reach peoples who may still be found in that great wilderness; and though our hearts are saddened by our failure, in the meantime, to reach the deeply-wronged savages of the

Putumayo, we feel that with the blessing of God the way will yet be opened up for us to do so.

Our readers will have gathered something of the experiences of the expedition from extracts already published. It only remains to say that, after having travelled 500 miles up the Japura river to the limit of steam

navigation, they took to canoes and continued their journey, exploring and investigating. They struck into the heart of the Putumayo territory by way of the Cahuinari river, which they ascended for a considerable distance in the face of great sufferings and hardships, and during all these journeys they were unable to find a single Indian.

Altogether, after the most minute investigation, the members of the expedition came to the conclusion that in a territory larger than England, and covered by impenetrable forests and swamps, there might exist some 2,000 Indians, and these seem to be withdrawn into the remote fastnesses of the forest, probably living in scattered groups and leading wandering existence.

We are now face to face with the problem as to what steps should be taken in prosecution of the trust committed to us, and how best we may utilize the funds at our disposal for the evangelization

the savage Indians of the Putumayo. We would solicit most earnestly the prayers of all interested in this great question that God may give clear and definite guidance as to the next steps to be taken to carry out the work for which He has touched the hearts of so many of His people to supply



"Ant Camp" on the banks of the Caqueta River. In this lovely spot a large clearing was made of the dense forest which fringes the banks. It took over two weeks' hard axe work to let the daylight in. We called it "Ant Camp" because of the plague of ants we found there, some of them of a large species and of a dangerous character.



the funds.



Some of the favourite gods in Señor Benedicto's region. Their owners have now become followers of Christ, through the Gospel.

# Through Darkest São Paulo.

Written and Illustrated by Bryce W. Ranken.



OME years ago our Mission opened a work in the town of Jacarehy, one of a series of unevangelized cities in a region which has always been a stronghold of the priests.

One of the converts of this work, Benedicto Hirth, is now in the ranks of our native preachers and has charge of a fairly extensive district, lying between the town of Jacarehy and the seaboard. I have lately returned from a journey with him through this region, and probably, an account of the conditions which prevail, will be of interest to our readers and a means of stirring up fresh tides of prayer for a people who have never known the glorious Gospel light.

Starting on mule back from Jacarehy, we travelled to the town of Santa Branca, the first of Benedicto's out-stations. It is a small straggling place, built up the side of a hill, and has an unmistakable air of sleep and sloth. Two families who had been converted there found it impossible to remain, and have moved, but we were able to arrange a special meeting in the house of the one remaining family of crentes.\* The gathering

\* Crentes are converts or believers.

consisted of about twenty-five to thirty persons, mostly men, and was held in a typical Brazilian shanty with earth floor, by the light of four or five candles. Those present listened with every attention, and had we been able to remain longer, no doubt definite decisions to follow Christ could have been secured. We are arranging to rent and furnish a more convenient preaching hall, in order that the people of this little town may have a better opportunity of hearing the Good News of pardon and life. Next day we went on further to Sallesopolis, a larger and much more thriving town, which has been the centre of Benedicto's work hitherto. As in the previous case, some of the converts have been forced to remove, so that there are only some seven or eight at present in the town. The priest makes life very difficult for them and brings such pressure to bear upon owners of houses that the converts often have the greatest difficulty to find anyone who will rent to them. Unfortunately the only industry in all this region is the cultivation of tobacco, and of sugar cane for the manufacture of rum, with the result that the great bulk of the inhabitants

#### THROUGH DARKEST SÃO PAULO.

are slaves to drunkenness. A vast amount of ignorance and idolatry prevails on every hand, and the priests have little difficulty in keeping the people in a state of more or less blind fanaticism. In nearly all these country towns it is the custom to hold the weekly market on Sundays. Sallesopolis was no exception, and early on Sunday the country people began to flock in, bringing their produce, and buying in the town what they needed for their supplies. I could not but be impressed with the miserable appearance of the majority. The region is mountainous and open, and one would naturally look for a stalwart, ruddy, healthy people—on the contrary, most were thin, stunted, pallid, and often sickly-looking, and as they left the town in the afternoon, an almost invariable companion with each man, many of the women and even some of the children, was a bottle of rum slung by a cord. Idolatry and priestcraft are at the root of all this evil, and are responsible for the drunkenness and immorality which are destroying the people. We held three meetings in Sallesopolis, with fair attendances, and

believe the Lord has many souls yet to bring to Himself in the town. Our converts are all of the poorer class, but fervent in spirit and faithful to the Lord at much sacrifice to themselves.

On Monday morning we left for Caraguatatuba, a two days' journey through an almost continually mountainous region, most trying for both animals and riders, and making the march necessarily a very slow one. Throughout the whole two days, whilst we passed many dwellings, all of them were of the poorest description, mere shanties of mud and straw, and almost every mile along the way, small roadside shrines had been raised inside which are to be found rough wooden crosses, adorned with dirty ribbons and paper flowers. Sometimes one or two headless images of saints, or heaps of stones at the foot of the cross. I have never travelled through any part of Brazil where the idolatry was so much in evidence on every hand. Our photograph shows a group of some of the favourite gods of this region.

Caraguatatuba is a small fishing village on the coast. We reached there late on

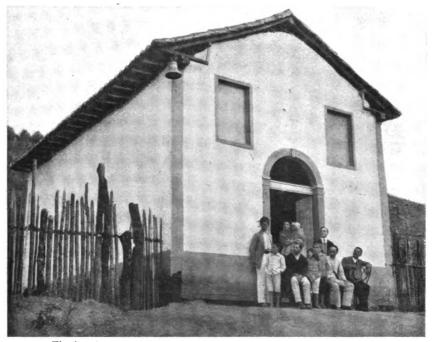


Jacarehy. - Some of the crentes with Miss Andrew.

#### "SOUTH AMERICA."

Tuesday, and word of our arrival at once went round. The people here form a remarkable contrast to the others in this region. They have no resident priest, and are consequently unusually independent in their ideas, and wonderfully open towards the Gospel. We put up in the shanty of Sr. Benedicto and Da Josepha, a Roman Catholic couple who are very well disposed to the Truth. Their little mud and wattle house was a picture of cleanliness and neatness, for Brazil, and they at once offered us their best

but be deeply impressed with the wide open door that this little fishing village offers, and the number of people who show a very real interest in the Gospel. Some eight or nine have already taken their stand on the Lord's side, and seem fervent and sincere. The trouble is that scarcely any of them can read, and with our present staff, the most we can do is to make a pastoral visit once every two months. It was interesting to see the fishermen here using dug-out canoes, such as we read about in English history of



The late Roman Catholic Chapel at Ourives, now dedicated to God for Gospel Services.

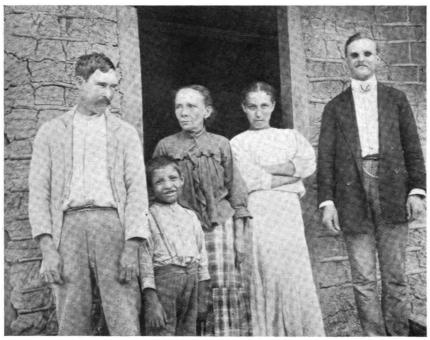
room for a meeting that night, and sent to borrow the benches from the Town Hall. Among the first to appear at the meeting were the Mayor and the Magistrate of the place; and soon the little room filled up with a motley company of men and women, most attentive and earnest listeners. The next day we were able to do some visiting among the people, and at night had a still larger gathering, when two men, one a retired soldier and the other a Syrian shop-keeper, decided to follow Christ. One could not

800 years back. We saw three canoes of some twenty feet in length that had been hollowed out of one enormous tree trunk. They are managed by a single paddle. Butcher meat is hardly ever seen in this town, pork and fowls supplying the deficiency. We had hoped to have seen our hosts, Benedicto and Josepha, take their stand definitely for God. They are already, through their sympathy with the Gospel, widely known as Protestants, and are content to carry such reproach as this entails,

#### THROUGH DARKEST SÃO PAULO.

but we found Da Josepha had still an almost dog-like affection for one of the ugliest images of the Virgin Mary one has ever seen. It had belonged to her husband's parents, and in process of time it has become very battered, and even the head broken off. Da Josepha had this last damage repaired, but the repairer did his work with black beeswax, and the unfortunate image now has its ugliness greatly increased by two great black swellings or tumours of beeswax on each side of the neck. It is almost

Romish Bishop of Taubaté was there when we arrived, and the town was in festa to receive him. As soon as word got about that the Protestant preachers had arrived, all kinds of wild rumours were started, one being that we were arranging to bring in a company of converted farmers and assassins to attack the Bishop. The Bishop himself at once began a violent attack upon us, declaiming before the people that we were devil-possessed, poisonous as serpents, and to be avoided as the plague, &c., &c. We



Caraguatatuba. Señor Benedicto and Donna Josepha in whose house our meetings were held.

incredible that anyone could link the idea of worship or of receiving help of any kind from such a miserable idol. At the same time we realise that Josepha's very faithfulness to this helpless broken image will be a great asset in her character when she comes on to the side of the Lord Jesus.

Two days' further journey through mountainous country brought us to Parahybuna, one of the cleanest, nicest, and best arranged little towns I have met anywhere in Brazil, and especially away from the railway. The

had put up at the only hotel, and the consequence of his attack was that the following day the hotel keeper turned us out, not wishing to have such dangerous people on his premises. Fortunately we have a good preaching hall rented in the house of one of the principal men of the place, an Italian, who by industry and enterprise has become the principal capitalist of the town. Fortunately he stood firm on our side, and although his house ran considerable risk, he gladly received us as his guests. We sent out

#### "SOUTH AMERICA."

invitations broadcast through the town, and at night we had a well attended meeting, the hall being quite full. Next day, Sunday, the priests made every effort to have our meeting closed. Space would not permit to describe their many tactics, the final resort being, as usual, to stir up the people to violence, and we were eventually obliged to hold our Sunday night meeting under police protection, having a guard of four soldiers and a corporal at the door. Even this, however, did not frighten away our audience, and we had a larger gathering than the previous night, many of them being fazendeiros from the surrounding district.

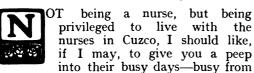
Great numbers of country people came into the town on Sunday, attracted by the Bishop's presence. We watched them entering by the four main roads, and as we thought of the desperate efforts the priests were making to prevent them hearing the Gospel, we could not but realise how truly the Romish system is as a great barrier shutting out the people from the knowledge of God. Parahybuna in future is to be the centre of Sr. Benedicto's work, and he will make his residence there, visiting the other points in his district every alternate week, except Caraguatatuba, which is too far away.

Our last visit was made to a district known as Ourives, where two leading fazen-

deiros have recently been converted. On one of the fazendas there is a small chapel for Romish worship, and word had got about among the people that the Bishop was coming out to bring Sr. José the fazendeiro back to the "True Faith," and to hold mass in his chapel. Sr. José, hearing of this, resolved to make his position quite clear, and had all the idols and crosses cleared out of the chapel, so that when we arrived, we found it empty, swept and garnished, and a large Scripture wall text pasted up outside the door. We had expected to hold our meeting in the fazendeiro's house, but found that he wished to have his chapel used in future for the preaching of God's Word, and so benches and chairs were carried over from the farmer's house, and that night it was our privilege to inaugurate the first evangelical meeting in what has hitherto been a temple of idolatry. God willing, Sr. Benedicto will in future hold at least one meeting a week in this little chapel. Some fifty people were present at the Dedication service, a large number of them already sympathising with the Gospel. Thus, even where the clouds of Romanism have been deepest and darkest, the Gospel light is beginning to penetrate, and hearts that have been thirsty for better things, are finding how truly Jesus satisfies.

# Busy Days at Cuzco.

By Miss Rosa Trumper.



morning till night, and often from night till morning. As I look on, the thought often comes that nothing but the grace of God could keep them sympathetic, sweet-tempered, and kind. For the last five or six weeks they have had three indoor patients here, in Monjaspata.

How often they long for a doctor and hospital! Not long ago I heard them say, "I am convinced we never shall get a hospital, till we make use of the little room we have." Through the kindness of many

friends in England, when Miss Pinn returned from her furlough she was able to bring a fair supply of bed-linen, enough at least for two or three beds. She had not been here long before they set to work to fix up two out-rooms which we now call "Wards Nos. 1 and 2." Such work it was! but such is their keen interest in their work, and such their love for the poor, neglected people here, that their work seemed as play, and though their bodies were tired, their hearts were light and glad.

Frequently, as the work progressed, I heard them express the wish that the people at home might see how nice it looked; and I am sure, if only they could, their hearts would rejoice that they had been permitted

#### BUSY DAYS AT CUZCO.



Waiting for Medicine, The Dispensary, Mission House, Cuzco.

to help in such a needy cause. The first patient was a boy of nine years with a broken leg, such a bright little fellow. He has completely lost his heart to his nurses, and although now he is able to walk a little, he has no wish to return to his home. The other day, when Miss Pinn told him he had better stay here altogether, his eyes grew so bright, and he quite agreed it would be the nicest possible thing!

The next patient came four weeks ago. He is a young man from Spain, who came to seek a fortune in the Montaña. He fell ill almost immediately, and had been suffering for six months when someone told him about the nurses in Cuzco. As soon as possible he was brought here, and the nurses were delighted to open "Ward No. 2." He is still very ill, but we hope that, with proper care and food, he will soon be restored to health and strength. The third is a German lady, whom Miss Pinn has been nursing in her own home; she has come to spend a few weeks' con-



One of our Patients at Cuzco.

valescence with us, and is rapidly improving. We are thankful to have them here, because we believe that God will speak to their hearts through the loving ministrations of His servants.

But besides indoor patients there is very much going on out-of-doors.

It is quite an ordinary thing to hear one of the nurses being called out early in the morning hours; home for coffee perhaps about 8 or 9 o'clock; but before coffee is finished, someone is pressing their nose against the window-pane and asking for the "Señoritta Dentista" (Miss Elder), wanting a tooth drawn; then others crowd in with all sorts of ailments. After this there are

patients in the town to visit, and by the time the nurses get back there are other patients on the doorstep waiting for them. And so they go on throughout the day, every day more or less busy, and often when they go tired to bed, it is not to get a good night's rest. Two nights ago, after just such a busy day as I have described, Miss Elder was called up at 2 o'clock in the morning. The messenger said he had been calling for a doctor over an hour, but could get no answer.

.It is often so; the doctors will not go out at night, so the people come for the nurses. Surely the fact that they leave their beds to go out in the cold, dark night—often with complete strangers—at the call of some sick one, must prove to these people that there is something, and a very substantial something, in the Christian Faith.

We have now another interesting inmate, not in the "hospital," but in our home. He is Washington Alejandro, a dear little eight weeks old baby. His mother died a week after the birth of this

little man, and his father begged that we would take him.

Some kind friends in England gave Miss Pinn quite a nice lot of baby-clothes, and they are very acceptable now for Baby Alec. We feel he is a great trust, and want the friends at home to share with us the responsibility; our great hope is that he will grow up to be a glory to God, and a blessing to his countrymen.

With so much work and so many opportunities, you can imagine what a joy and strength it is to see our names on the prayer calendar, and to know that in so many homes we are being held up by the all-prevailing power of prayer.

# "To the Other Villages also. .

By. E. J. D. Hercus, M.A., B.Sc.



POINT may be made of the fact of the many towns that spring up in our neighbourhood without a preacher." So writes a worker in one of the "camp" towns of

Argentina. Shall we take the hint and develop this "point?"

Eighty years ago Bahia Blanca was a little huddle of huts flanked by the sea on one side and on all others by the untamed limitless pampa. Human life in the little settlement was menaced by wild beasts and still wilder Indians, and the young naturalist, Charles Darwin, had need of a love of adventure as well as of nature to induce him to undertake the long overland ride of four hundred miles to Buenos Aires. At that time, and for years afterwards, the half-way town of Tandil, which he visited, was-like Azul further to the west-the frontier town and outpost of "white civilization." Early in the eighteenth century it had been made the site of a Jesuit mission, which included an English "father" named Falconer, but in 1767 the Jesuits were all expelled, or perhaps the warlike campaign of General Roca only a generation ago would not have been needed to hurl back the frontier of Indian tribes from Tandil south to the Rio Negro.

How rapid the change in the third of a century since then! The sparse population of scattered Indians has been superseded by thousands upon thousands of settlers, native and foreign. The boundless plains, naturally devoid of stick or stone, are cut up into large estates and small holdings. Wire fences enclose immense stretches of cornfields. Roads are still few and poor, but the iron road is everywhere. In the Republic as a whole, railway construction proceeds at the rate of nearly three miles a day, year in year out, and a goodly share of this increase stands to the credit of the F.C.S. or Great Southern Railway of Buenos Aires.

At the time of General Roca's campaign, Argentina had only just ceased importing from abroad the flour needed for her own consumption. To-day she is the greatest exporter of cereals in the world. One hundred and thirty thousand men are

required every harvest-time to man her threshing mills. Numerous as are the lines of railway now available they are taxed to their utmost every summer and autumn. New stations are constantly opened, and instantly a drinking shop, a store, a huge shed for storing wheat, make their appearance, and the station rapidly becomes a pueblo or township.

Journey for four hours in a southerly direction from the capital city (Buenos Aires), and you find yourself at Las Flores. It is an important junction. Four hours more and you reach Tandil, where four lines now meet. Another four hours, still at the uniform rate of twenty-five miles an hour, and Tres Arroyos appears. It too has recently attained the status of a junction.

A hundred miles further on Bahia Blanca is seen, no longer a huddle of huts, but a prosperous and progressive city, with civil and military ports, towards which all the diverging lines of railway seen on the way south seem to converge again. By half a dozen routes, more or less direct, the recumbent passenger may swiftly traverse the zone

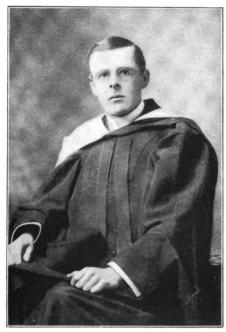
of Darwin's arduous journey.

"The soul of progress is the progress of the soul." Forget that fact, and you will readily join the plaudits of those who cry up this Canada of the South as the latest proof of modern development. But question the Missionary, who amid the growing population of these towns is seeking to extend the Kingdom of God, and his deeper insight and profounder interest in the country of his adoption will qualify his admiration. "The drift from Romanism," says one who has laboured ten years in Argentina, "is gaining momentum every day in the Province of Buenos Aires, if not in the whole of the Republic. Absolute indifference to religion is the chief characteristic of the majority of the people. Money is their God, and this increased materialism is already bearing fruit in increased dishonesty and immorality. The fact that they are coming to light may be a sign of awakening conscience, but recent disclosures of political jobbery and shameless fraud in the lands' department

#### "TO THE OTHER VILLAGES ALSO. . ."

that compromised most of those connected with it, caused a blush of shame in all the better thinking class of the country. Enquiries were made and certain people were made scapegoats, but the scandals have been to a large extent hushed up."

After speaking of the Customs' scandals the writer adds: "The real extent and ramifications of the political corruption here are only beginning to come home to me. . . . Money rules everything. . . If I read things aright, and nothing happens to stop it, we shall ere long have a civilized but demoralized paganism. In my opinion



Mr. E. J. D. Hercus, M.A., B.Sc.

nothing but the Gospel of Jesus Christ can arrest this drift and avert this calamity."

Argentina as a whole needs the Gospel and its saving power. The "new towns springing up" present a favourable field to the Missionary. How much it may mean to the future development of these young and growing centres, to be from the first familiar with a living Protestant church as one of the institutions of the town! The Missionary stands for education, honesty, temperance, philanthropy, the best and highest patriotism. "We regard your work as one of real value,"

said the chief of police in Tandil to Pastor Strachan on one occasion; "you stand for law and order. Our instructions are to countenance and support you."

Any sensible and fair-minded man can appreciate and approve the results of Missionary work. It may even (as in the present Putumayo case) be demanded by the man in the street. But it can only be carried out by men consciously responsive to the claims and ideals of Christ. "How shall they hear without a preacher? How shall they preach except they be sent?" How shall they be sent if they fail to hear and obey? For who can doubt that the needs of the new towns are known to our great Leader and that He includes them in His plan of campaign?

Though it be but the drawing of a bow at a venture, let us here set down three things which would assuredly contribute powerfully to the extension of the Kingdom of God in Argentina if they could be effected. They are: (1) The creation of a Site-Purchase Fund for acquiring suitable plots of land in new towns with a view to erecting churches later on. The capital so employed might be afterwards paid back as rent. The generous help of one friend of the E.U.S.A. along these lines some years ago, enabled sites to be secured in three centres, all of which have now trebled or quadrupled in value.

- (2) The establishment of a school in every chapel under the direction of an earnest and efficiently trained schoolmaster specially engaged for such work. The Missionaries used to conduct school themselves, but the two-fold burden was too great. They proved, however, that such work is feasible and that in most cases it would be largely or wholly self-supporting. They realize its urgent importance for the children of their church members and for the communities in which they labour and they have definitely asked for it.
- (3) Lastly, more difficult perhaps, most telling of all if accomplished, the founding of an institution where promising young men and women of the new generation who have known the inestimable advantage of Christian nurture and early conversion may be equipped as professional school teachers.

. . . Visionary? Yea, is it not written "Your young men shall see visions?" God raise us up strong men to carry them out!

# Too Late!

#### Written and Illustrated by Frederick C. Glass.

HE great Japurá (Caquetá) tributary of the Upper Amazon drains what is probably one of the most desolate and inaccessible regions of the earth, two-thirds of which is under water during about four months of the year. The nearest city is over a

free Indians would be discovered, among whom a work might be initiated by means of which, and through kindness and example, rumour would in time gather around us the many cruelly oppressed and suffering Indians of the surrounding country.

Ten years ago there existed twelve



Our "dug-out" canoe in the making—41 feet long and 3½ feet wide. The root of the tree is seen on the right of the picture and the top at the left. From the spot in the dense forest to the river bank, nearly a quarter of a mile, we opened up a way, making a corderoy road down which we ran the canoe, over the greasy poles, after it had been finally burnt and stretched.

One of the most difficult and interesting photos ever taken by Mr. F. C. Glass.

thousand miles away, and the white inhabitants are only indicated by some half a score of rubber-gatherers' huts along the river banks, whose inmates drag out a very precarious and unhappy existence.

This river forms the northern boundary of the Putumayo region, and it was hoped and expected that at least a small nucleus of Indian maloccas (great tribal houses) on the banks of the Japura, but to-day there is not one left.

Many of the Indians have been enslaved by the encroaching rubber-gatherers, and live in slavery, albeit well treated, fed and clothed. Others have fallen victims to unscrupulous raiders, while many have

#### TOO LATE!

succumbed to starvation, or to the numerous fevers and ailments common to the river

On the upper river, the Caquetá, our expedition travelled several weeks' journey up stream in a big "dug-out" without discovering a vestige of savage Indians, other than their abandoned canoes, empty maloccas, or a faint wreath of smoke far away across the tree tops. That a few Indians still exist in these regions, however, was startlingly evident to us, when on one occasion, we pulled up at a certain high bluff on the Caqueta, expecting to find the outpost Colombian rubber station in that region, and found that the big house had been burnt to the ground, evidently but a day or two before, all its white inhabitants having been barbarously murdered by some Indians a few months previously. Every night it was necessary to set a watch, and each unusual sound seemed full of significance, but not a single savage was seen at any time.

We are too late by ten years, and tens of

thousands of these lovable, simple-hearted children of the forest have been ground out of existence, and their few survivors only live to wreak dreadful vengeance on their betrayers, and to remind us of what might have been.

There are yet many such regions, on the Purús, the Uapes, the Ucavali, the Araguaya and other Amazonian rivers, where other of these Indian tribes are to be found. Shall they share the same fate? Very soon the Amazon will become more or less an open book. Expeditions of every description are exploring its waters in all directions, and there were never so many as during this present year. Opportunities will suddenly present themselves, and calls for help will sound unexpectedly from many quarters. Where are the men who are already studying to equip themselves for such a time as this, who have given themselves to God, to be used as He may hereafter indicate, on behalf of the redskins of South America?

### How to Help the New School.

Miss Swainson, who is sailing on September 9th to take up school work for Christ in Tandil, Argentina, asks that friends will help her with some of the following things which are necessary for the school equipment:

BLACKBOARD. WHITE CHALK.

EXERCISE BOOKS AND DRAWING BOOKS.
PENCILS. INDIARUBBERS. CRAYONS. PENS. PENHOLDERS.

SCHOOL NEEDLEWORK BOX.

KINDERGARTEN MATERIAL.

PICTURES REPRESENTING SCRIPTURE SCENES—large coloured ones if possible.

PENNY GOSPELS IN SPANISH.

SCRIPTURE UNION CARDS IN SPANISH.

We would suggest to those willing to help in this, that they send the money rather than the materials, leaving Miss Swainson to make the purchases, thus ensuring a proper selection; except in the case of pictures, which friends may have, and which, if in good condition, we shall be glad to receive.

### A Challenge!

Jaurez is a town half-way between our two stations, Tandil and Tres Arroyos in Argentina, where a most encouraging work has been begun under the joint direction of Mr. Elder and Mr. Strachan. There is an intense interest in the Gospel, and the members of the Church at Tandil are so keen on this being firmly established, that they have opened a building fund, contributing a substantial sum monthly in order that premises may be secured in this new station. In addition to this, one of the members in Tandil has offered to do all the building work free, another in Tres Arroyos, the painting, and so on, so that Mr. Strachan is able to write us as follows:—

"We will undertake to secure from this end a hall and school-room, involving a sum of £350 or £400, including cost of labour, if you will supply the site. Can you not therefore secure someone at home to accept our challenge by making a gift of £500 for a building site for Juarez?"

Who will take up this challenge for the sake of the Gospel? If you cannot give all, you can take a share in it. Any gifts towards this fund, however small, will be gratefully acknowledged by the Secretary.



Chats with the Children.

Waiting for your help.

My DEAR GRANDCHILDREN.

I wonder have any of you ever heard of the famous magic skin, by means of which the one who wore it got everything he wished for?

Ah, says someone, that would suit me down to the ground.

Wait a bit, not so fast. Hear the end of the story.

True, the wearer of the skin did get all he wished for, but each time one of his wishes was granted it shrank the skin, and in the end by getting so much of what he wanted the skin shrank until at last the breath of the wearer was squeezed out.

That does not sound so nice, does it? But it teaches us a very important truth. For the magic skin is really nothing but selfishness, and each time you get a selfish wish granted, you, the real you, the best you, shrink.

No one likes boys and girls who are mean and selfish, who always put themselves first, in thought or word or deed.

Think of the folk you know best, and notice how those whom you love the most are the ones who are the most unselfish.

Begin with your own mother, call to mind all her love and devotion to you, not only before you were able to take care of yourself, but think how she has since denied herself for your sake, that you may be well and strong and happy and comfortable.

Why, the old Jews had a saying that "God could not be everywhere, so He made mothers," and many of us who are older than you are, feel that to be a very true description of our mothers.

Now, suppose your mother had been

selfish instead, how very different would your life have been.

Yet sometimes when that mother of yours wants you to run an errand or stay in and mind the little ones, or to do some other act of service for her, and you want instead to play, or read, or go out elsewhere, oh, dear! the frowns and pouts, and the bad grace with which you do her bidding, how it must hurt her kind heart.

Has it ever struck you that amongst the most unselfish people in the world to-day are our Missionaries? Those noble men and women who have given up the comforts of life in the homeland to carry the Gospel story to distant lands, even as our Saviour commanded in almost His last recorded words to us.

There they are to-day in far-away South America, surrounded by dangers, difficulties, disappointments and discouragements, risking their all, that those poor Indians and others may have some of the blessings of Christianity that our own land has enjoyed for hundreds of years.

If you are to help them, you too must learn, by God's help, to be unselfish. Giving, collecting, working, to support them in their noble efforts will mean some sacrifice and self-denial on your part. Doing without or giving up something that you value. Are you ready for this? God grant that you may be.

# Your affectionate GRANDFATHER.

A prize for the boy or girl who writes and sends me the best definition or the best example of UNSELFISHNESS.

May Devonshire, whose portrait appeared in the July "South America," wins the June Competition for the best written copy of the Hymn beginning "Lord in the fulness of my might"

I am very grateful for the splendid Foreign Stamp Collection received through Miss Adams' Band of Watchers of Forest Hill. This Band also sends 3/- for the Blossom Orphanage. Also for stamps from Ruth Goodfellow (Forest Hill) and Ethel Michael (Edinburgh), and 25 cents for the Putumayo Fund from Maurice White (British Columbia).

## WORLD'S EVANGELICAL ALLIANCE

(BRITISH ORGANISATION),

19, RUSSELL SQUARE, LONDON, W.C.

THE COUNCIL of the World's Evangelical Alliance appeal to those who love the Gospel, and value Christian Union for its propagation in Roman Catholic and unenlightened countries, for donations for the support and extension of its operations:—

- (a) In England—where the Alliance has recently spent large sums in exposing the dangers of the Papal Decree "Ne Temere" and is still actively engaged in its campaign to secure resolute Government action to protect all British subjects who contract legal marriages.
- (b) In Malta—the darkest and most priest-ridden spot in the British Empire.
- (c) In Russia where the wise efforts of the Evangelical Alliance opened the doors to Gospel effort, and have since obtained for the Alliance official recognition.
- (d) In Spain where the name of the Alliance is a household word for its achievements, and where the Alliance now is aiding the Reformers to secure religious liberty as the birthright of every Spanish subject.
- (e) In Italy—where the Alliance hopes to meet in International conference (in the Roman Capital), and besides other interests is guaranteeing the support and training of a promising convert from Roman Catholicism.

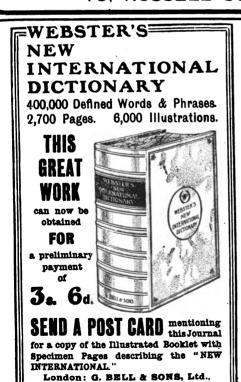
AND OTHER PARTS.

Cheques, &c., made payable to the "World's Evangelical Alliance," and crossed "Barclay & Co., Ltd., 1, Pail Mail East," should be forwarded to

HENRY MARTYN GOOCH, General Secretary.

### WORLD'S EVANGELICAL ALLIANCE,

19. RUSSELL SQUARE, LONDON, W.C.



Portugal Street, W.C.

THE

# SCRIPTURE GIFT MISSION

appeals for special help to enable the Committee to send out

1,000,000 GOSPELS

TO

### SOUTH AMERICA

at a cost of about £3,000.

THE

### Attractively Coloured Illustrated Gospels

issued by the MISSION are

ALWAYS WELCOMED

by the Missionaries working in

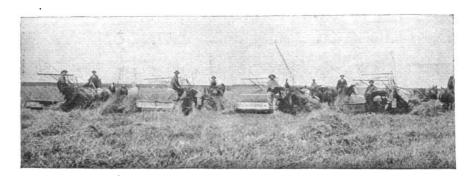
"THE CONTINENT OF OPPORTUNITY."

Donations may be sent to-

Chairman, Rev. Preb. WEBB-PEPLOE, or Secretary, FRANCIS C. BRADING, 15 Strand, London, W.C.

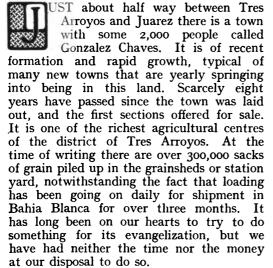
Digitized by Google

### A New Outstation.



In an Argentine Field.

### By Robert F. Elder.



However, now that I have a helper and our Tres Arroyos church is free from the Juarez rent, we have decided to see what can be done there. During Easter week Don Nicolas Visbeek, my helper, paid a preliminary visit and sold a good number of Bibles and other literature, and made arrangements for me to give an address in the dining-room of an hotel, as there is no public hall there. On Tuesday, the 8th of April, he was joined by Don Donato Moscardi from Juarez, and the two thoroughly worked the town with notices of the meeting, and tracts. I went up in the evening. The meeting was held in the best hotel, in a spacious hall, including dining-room, bar, and billiard-room, all in one, with room for 500 people. It was placed at our disposal free. About 120 people gathered, some twenty of them being women. Some of the billiard players at the far end of the room kept on playing, most of the men leisurely continued their smoking, some of them called for drinks, others kept on playing cards, though the greater part listened attentively to what I had to say. It was no easy matter to speak and hold their attention, and I thank God for a good training at open-air speaking, when I learnt to go ahead under almost any circumstances and in spite of movement and interruptions. Although there was plenty of the former, fortunately there was none of the latter, and at the conclusion of my address there was a round of applause.

Perhaps the surroundings were not the best for a Gospel meeting, but it was a good advertisement. It has made the town talk. Several people spoke to us afterwards, expressing their sympathy with what had taken place. Now we are arranging to rent a room that will serve as a hall. The room is in the house of a woman who was baptized by Mr. Ewen in Tandil many years ago, but who went back spiritually. Perhaps we are being sent there to be the means of leading her right back to the Lord. At all events she has welcomed us warmly. Perhaps I shall have my first meeting in her house on my return from Juarez next week. Make this new outstation a subject

for special prayer.

### ACKNOWLEDGMENTS.

### Amounts Received from 13th July to 12th August, 1913.

(Sums marked thus are specially designated.)

Note.—All contributions are acknowledged by number of receipt and name of donor unless a wish is expressed to the contrary. If desired, the receipt number only will be given.

		ше	ontrairy.	it desired, the receipt number	comy will	be given.	
Recei	pt No.	£ s. d.	Rece	eipt No.	£ s. d.	Rece	ipt No. £ s. d.
5798	Miss Mayo	0 2 6	5873		1 0 0		Mrs. C. Scott
9	Mr. and Mrs. Wheeler	0 10 0	4	Miss G. Underwood, per		1	A. M. M. S 3 0 0
5800	A. M	20 0 0	1 1	Dr. Campbell Morgan	086	Ż	R. Hogg 0 1 0
3000	J. S. Scarth	20 3 3	5	W. J. Bishop	0 5 0	3	Miss C. M. Johnson 0 10 0
ż	Anon., per Dr. Campbell	0 3 3	6	Miss Hall	050	4	Mrs. Liversedge 0 5 0
-	Morgan	5 0 0	7	R. E. Firth	1 1 0	5	Mme. A. M. Chessex 1 1 0
3	Miss Tarbet	ŎŠŎ	8	Per S. W. Smith	1 0 0	6	"A Tyrone Friend" 0 11 0
Ă.	Miss S. Searle	ŎĞŎ	9	Sunbeam Club	0 11 6	7	H. Hoffman 0 2 6
	Anon. (Bournemouth)	ŎĬŎ	5880	Miss Reeves	0 8 6	8	Mrs. Hindmarsh 1 0 0
5	W. B. Lofthouse	0 10 0	_	Miss M. Nix	ŎĬŎ	9	0 10 0
6	Miss C. Aylmer	500	1	R. Pontifex	1 0 0	5960	Mrs. Tetlow 0 1 3
7	Y. M. Bible Class, Wal-		2	H. E. and Miss Barnes	0 6 0	1 333	Miss D. Bagg 0 2 6
_	lington	0 6 0	3	T. R. Walker	076	lż	Miss R. Tucker 0 2 6
8	Miss V. Story	1 1 0	4	Henry Inwood	200	3	Miss M. Tucker 0 2 6
9	J. J. Sainsbury	220	5	Miss E. M. Greedy	0 1 6	4	Miss F. Russell 0 5 6
5810	H. A. Long	0 5 0	6	Mrs. Harris	0 10 6	5	Miss H. B. Tonkin 0 10 0
1	Miss Smith	5 5 0	1 6	L. S	500	6	Mrs. Lorimer 0 3 6
2	Miss Hayter	200	8	St. Benedict's, Liverpool, per Miss Fairhurst	1 0 0	1 7	Miss F. Hawksworth 0 10 0
3	Miss Haxell	0 5 0	9	Mrs. Twizell Smith		8	Mrs. Farrow 0 5 0 "Birkenhead" 1 0 0
4	Miss Tayler	0 1 0	-		0 10 0	-	"Birkenhead" 1 0 0
5	A. Mitchell	0 8 0	5890	Mrs. Thomson	0 15 0	9	Miss M. Aird 5 0 0
6	Rev. G. Smith	50 Q Q		Mrs. Thorns	0 14 6	5970	"Inasmuch" 0 10 0
7	Mrs. Cox	0 4 0	1 2	Mrs. Thorne O. L. Morice	0 5 0	1	2 7 2
8	H. A. Smith	0 10 0	3	O. L. Morice	1 0 0	2	"Thankoffering for mercies ,
ŝ	11. A. Simoi	1 10 0	1 4	A. E. Marsh	0 5 0		received " 1 0 0
			ĕ	Miss K. S. Blakeley	2 2 0	-	Anon. (Keswick) 0 2 6
5820	E. G. Richardson	1 0 0	1 7	Webster Groves P.C	2 0 10	3	Rev. A. Richards 0 5 0
_	Z. Y. X., Bristol	0 5 0	8	Miss Sage	īŏŏ	1 4	Miss E. Harvey 0 10 6
ļ	Miss Cummins	1 0 0	l ğ	Miss Heiron	Ò Š Ŏ	5	Miss E. A. Trench 0 5 0
3	Miss Welch	0 10 0	5900	Mr. and Mrs. Dix	1 0 0	6 7	Miss Cole 0 10 0 Miss Clare 1 0 0
3	G. E. J. Foster	10 0 0 0 10 6	3300	Miss Bracey	0 13 0	1 8	Miss Clare 1 0 0 Miss Clark 1 0 0
3	Miss Goodall	0 2 0	1 3	Miss Hardy	2 14 6	l š	Mrs. E. C. Key 5 0 0
· ĕ	Mrs. Walker	2 3 0	3	Hon. Mrs. Skeffington Craig	2 7 0		
ž	S. J. Orchard	ō 8 ŏ	i ă	Miss M. Page	5 ŏ ŏ	5980	Mrs. A. T. Wells 6 0 0
8	Miss Darby	Ŏ 1Ŏ Ŏ	l ś	W. G. Lack	ŎŽŎ	1 1	Miss E. Aked
9	J. McW. Bonnar	1 0 0	6	W. K. Perrott	2 2 0	2	E. Sibson
5830	A. W. B. Carless, Jnr	0 4 0	1 7	Mrs. Stuart Hall	500	1 3	"Half" 1 0 0
3630	Mrs. Hodge	2 0 0	8	Mrs. Alister McNab	5 0 0	1 3	Mrs. Newell 0 8 0
ż	Miss Manning	0 9 3	9	J. W. Brown	050	Ĭ	Miss K. Sheppard 0 5 0
3	Miss Kipling	ŎŠŎ	5910		0 5 0	1 7	Miss F. A. Raybould 1 0 0
4	Miss Eidenbenz	0 ž 6	1	Mrs. Bulled	ŎŠŎ	l å	Miss I. W. Gurnsey 0 5 0
5	Miss Slape	0 10 0	Ż	Miss Nisbet	3 3 0	l 9	E. P. Allen 10 0 0
6	Mr. and Mrs. Dixon	10 10 0	3	J. Mackie	5 0 0	5990	Miss A. Callaway 0 5 0
7	Mrs. Borman	0 10 6	4	Mrs. Paterson	0 12 0	3330	J. Beddow 5 0 0
8	Miss Ward	0 5 0	5	Mrs. Carter	0 5 0	2	Mrs. M. Pringle 10 0 0
9	Miss Keevil	0 10 0	6	J. Stewart	1 0 0	1 3	Miss H. Butcher 0 10 0
5840	Miss Fuller	0 10 0	4	A Friend	5 0 0	ı 4	Miss D. J. Crowe 0 5 0
1	Hamilton Thomson*	060		Mrs. Walsham	2 2 0	-	Anon. (Čarlisle) 0 3 0
2	Miss Walker	1 16 0				5	Miss H. Ward 0 5 0
3	Miss M. J. Cross	0 10 0	5920	Per Mrs. Newton Jones	2 12 0	6	Mrs. J. Jackson 2 2 0
4	Coll., Wallington Meeting	0 14 6		Mrs. Swanson  Penton Lecture Hall	0 2 0	7	Miss M. L. Doig 0 5 0
5	Blairgowrie P.C	1 0 0	2	Dr. P. S. Sturrock	1 11 0	8	Mrs. Hardwick 1 0 0
6 7	Mrs. Burrows Miss F. Wright	0 12 0 0 3 6	3	J. Slater	5 0 0	9	Mrs. A. Walsh 0 10 0
á	Miss Lumsden Hawkins	0 3 6 5 5 0	5	Thos. White	5 0 0	6000	Miss M. Lambert 0 5 0
ŝ	Miss Hunter	0 11 0	6	C. Piper	ĭŏŏ	-	Mrs. Graham 0 2 6
-			7	A. G. H. Hayne	0 3 6	1	Pastor A. G. Smith 0 10 0
5850	C. S. Cook	0 10 6	8	Miss Morrell	1 0 0	2	"A Presbyterian Member "* 3 15 7
,	Mrs. Hendry	0 2 6	9	W. Nicoll	0 4 0	3	D. Livesey
3	Mrs. Macdonald	1 0 0	5930	Miss Livermore	2 0 0	4	"All Nations" Miss'y ( 1 0 6 Union
Ă	Miss A. M. Lacey	Ò Š Ŏ	1	Dr. Cronin	026	5	F. Hargreaves 0 10 6
Ś	Miss Sharpe	ŎŠŎ	1 2	Miss M. Martin	0 4 0	l ĕ	I. Pim
6	Miss Bridge	1 0 0	_	" A Lonely One "	0 10 0	1 7	Misses Gilbert 0 10 0
7	Mrs. White	050	3	Mrs. S. A. Mole	0 2 6	l ė	1 1 0
8	Miss Mills	0 2 6	5	Miss A. Franklin	0 10 0	9	J. Jugatt 0 2 6
9	Miss Miall	0 10 0	. 6	Mrs. J. R. Fowler Mothers' Mtg., Victoria	1 0 0	6010	Miss Ketchen 0 5 0
5860	Miss J. P. Paterson	1 4 6		Hall, Lee	3 5 0	0019	
1	Mrs. Hamer	0 5 6	7	Miss F. M. Boyce	2 0 0	Ż	F. R. Thomas
2	Master C. Holliday	0 4 0	8	Miss A. R. Thompson *	ÕŠŎ	3	A. C. Mitchell 22 0 0
3	Rev. J. D. Simmons	1 Ó Ō	ğ		Š Ŏ Ŏ		Anon, (Derby)
4	Band of Watchers	0 2 0	5940	• ••	3 3 0	4	Mrs. Bromwich 5 0 0
5	P. L. C. Davies	0 10 0	2340	Mrs. Millard	0 12 6	5	
6	Miss B. Hunt	1 0 0	ż	Miss A. D. Smyly	1 0 0	6	Col. D. V. Shortland 5 0 0
8	G. Hall	0 2 6	. 3	Mrs. E. Perkins	ÒŠŎ	1 7	
9	Miss Heathcote	0 4 0	4	A. Wallis	ĭĭŏ	8	
•			Š	Miss M. Spikesman	0 1 6	9	
5870	Per Miss Smith-Warleigh*	0 10 0	6	Miss B. Harrison	76 0 0	6020	D. A. Fischer 0 10 0
Ĭ	Miss Kimm	100	7	W. McKenzie	1 1 0	1 1	Misses M. and E. Wright 2 10 0
2	Sale of Work, per Miss Kimm	9 10 0	8	F. W. Cole	0 15 0	2	
		2 10 0	9	Mrs. Garland,,,	0 3 0	1 3	Miss H. L. Green-Armytage 0 10 0

### ACKNOWLEDGMENTS—Continued.

	pt No.	Receipt No.       f.       s. d.         6055 Miss S. E. Cooke.       0 5 0         6 Mrs. E. Wilkes.       1 0 0         7 G. D. Forbes.       0 10 0         8 Mr. and Miss Edsall.       2 0 0         9 Cedar St. P.C., Glasgow       0 9 0         6070 Clarence Hooper       0 5 0         1 W. S. Simmons       0 5 0	Receipt No. £ s. d. Hocheo Girls' School, per Miss Cable Articles for Sale (Putumayo) Anon. (North Wootton) . 4 Dressed Dolls Mrs. and Miss Harms, 7 Articles (Orphanage) Miss Arkle 7 Articles Jewellery J. E. A Lady's 18ct. Gold Watch North Americs.
6030	Mrs. Ollerenshaw $\begin{cases} 0 & 10 & 0 \\ 0 & 7 & 0 \end{cases}$	2 "Living Waters" Miss'y Union 5 0 0	Details in "The Neglected Continent."
1	Countess Adlerberg 1 0 0	3 Trustees of the late	5816 Per Rev. Geo. Smith 50 0 0 — Ditto 50 0 0
2 3 4 5 6 7 8	Miss A. E. Jones       0 5 0         Miss Dando       0 12 0         Misses Jacob       2 0 0         Mrs. and Miss Whyte       3 0 0          20 0 0         Miss B. C. Krall       0 2 6         J. R. Elder       4 0 0 0	W. H. Gaussen	Per W. E. Sandford. 7376 Miss A. S. Fisher
ğ	Mrs. J. R. Garrould 5 0 0	6080 Miss M. Inskipp 0 3 8	Per Mr. F. W. Bird. 1 0 0
6040	J. J. Hayward	1 Miss Welch 0 10 0	Per T. L. Chadwick.
2 3 4 5 6 7	A. Anderson	Per A. S. McNairn (Keswick).  — R. B. A	2199 J. E. P.   { 0 5 0 0 0 0 0 0 0 0 0 0 0 0 0 0 0 0 0
8	per list	Westminster Chapel, per Sister Dora. (Receipt No. 6047.)	Hon. District Secretaries.
ğ	L. C. W 1 0 0	Per Sister Elsie 0 10 6	Per Miss A. M. McClymont, B. of Allan. 7930 Mrs. Fitzgerald
6050 1 2 3 4 5 6 7	Miss P. Bailey       0       5       0         Miss Johnston       1       0       0         Mrs. S. Sleight       5       0       0         F. Warren       1       0       0         Miss E. Bestley       1       1       0         Miss A. MacKay       1       10       0         V.W. C. A., Muswell Hill       1       0       0         Miss K. Easton       0       2       6         Miss A. G. Taylor       0       5       0	- Mr. Kemp. 0 1 0 - Miss Sewell. 1 0 0 - Miss Edwards 0 10 0 - Miss I. Carter 0 2 6 - Miss F. Russell 0 2 6 - Miss M. Edwards 0 15 0 - Miss M. Edwards 2 0 0 - "Two or Three" 0 2 6 - Westminster P.C. 1 1 0 - Miss L. Carter 0 0 5 0	Per Miss Francis, Dover.  7757 H. W. K. M
9	J. E. Lack 0 10 0	- Miss A. J. Thompson 1 0 0	Field Äcknowledgments—Brazil.
6060 1	"A Friend "* 0 5 0 Children's Service, Ridley	Mrs. Thomson 1 10 0	8996 C. D. E \$500.00
2 3 4	Hall, Forest Gate	Master F. Hodgkinson Pkt. Stamps A. Scott Pkt. Stamps A Thankful One Two Rings	Total for Putumayo Fund

### Form of Bequest to the Evangelical Union of South America.

### FOREIGN STAMP BUREAU.

Approval sheets of stamps at all prices may be had on application.

Gifts of stamps of any sort, collections or loose lots, will be gladly received, for sale for the E.U.S.A.

MR. F. A. STOCKS, Sonning, Leicester Road, Hale, Cheshire,

Digitized by Google



Vol. II., No. 17.

THE CONTINENT OF OPPORTUNITY

September, 1913

### NOTES &

NOTICES.

WE are looking forward again to the autumn and winter campaign on behalf of South America, and would The enlist the sympathy and Winter's co-operation of all Work. readers in our efforts to make known the dire need of the great dark Continent,



Mr. F. C. Glass, one of our veteran Missionaries from Brazil-who also formed one of the little band that For Our endeavoured to reach the Prayer Indians of the Putumayo— Circles. purposes visiting all our Prayer Circles in England

and Scotland during the coming winter. He will be glad to meet with all our friends who can make it possible to get together, no matter how small the company may be, and will also be glad to address any larger and more public meetings that may be arranged for him, either with lantern views or without.



WE have also home on furlough from Peru, Mr. and Mrs. Millham, and these friends have a most interest-Mav ing story to tell of work We---? in that priest-ridden landa land, however, which is opening its doors to the Gospel in a most wonderful and encouraging way. Let us arrange to send one of these workers to your district to tell of the needs of South America?



Two large meetings are being arranged for Glasgow and Edinburgh on November 11th and 12th respectively, when Dr. A. C. Dixon of Meetings the Metropolitan Tabernacle. and other speakers, will voice the claims of South Scotland.

America. About the same time Mr. A. Stuart McNairn, our General Secretary, will be holding meetings in Edinburgh and district, Stirling, Bridge of Allan, Dundee, and elsewhere in Scotland.



We shall be glad to send particulars of these meetings to any of the local friends who can be present, and And should welcome further opportunities and openings for Elsewhere. Mr. McNairn while he is

in the north during that month. As many know, Mr. McNairn has a unique set of lantern views of Peru, which lend additional interest to the story of work in "The Land of the Incas.'

### "SOUTH AMERICA."

We are proposing to repeat our Prayer Calendar, which was so eagerly sought after

Our
Prayer
Calendar.

last year. We feel that this effort has been signally blessed of God, and has been the means of putting friends in the homeland into closer

touch with our Missionaries, and creating a more sympathetic and intelligent interest in their work. It has undoubtedly been a source of great cheer and encouragement to the Missionaries themselves to know that day by day they and their work have been the theme of concentrated and uniform prayer all over the land.



THERE was considerable disappointment last year on the part of friends who were

unable to secure a copy of the Calendar, every copy being sold out within three weeks of its publication. We are publishing a larger

number this year, and hope to be able to supply all our friends, but it would help us very much if those who wish to have the Calendar would just send us a card to that effect. Their names will then be put on the list, and the Calendar sent immediately on publication.



Last year there was considerable though unavoidable delay in the publication of

And we hope to have it out in ample time for those friends who wish to send it abroad for Christmas. It will again

be sold at sixpence, practically cost price, as the object is not to make money but to enlist prayer.

Please try to make it as widely known as possible; get praying friends interested in it, and send your orders soon.



URGENT calls for reinforcements continue to reach us from all our fields, and how Reinforce- gladly would we respond were it possible for us to do so. Men are particularly wanted in Argentina. May the Lord of

the harvest speedily thrust forth these much needed harvesters, by laying it upon the hearts of His people to furnish the necessary support.



One Missionary circle in Scotland has written to us expressing its desire to support a worker in the

A Fine field, a circle neither large in numbers nor wealthy, but with a deep love for

the Master, and a vivid consciousness of the privilege of sharing with Him as co-labourers in making known "the Gospel of the Glory of the Blessed God."

Would that others might imitate this inspiring example, and even though unable to have a whole Missionary all to themselves, take a share in the support of one in whom they could take a special interest and associate themselves particularly in prayer.



REMEMBER particularly in prayer our out-going Missionaries this month. Dr. and

Farewell! Mrs. Fenn who go to Cuzco, and Miss Swainson who sails with them for Tandil. We

hope to write further concerning these friends next month; but as they leave the shores of the homeland on the 19th Sept., may our prayers go with them, and bear them up that in a very special way they may be conscious of His presence who said: "Lo, I am with you alway."



In this assurance lies the strength of the Missionary; and in the measure in which

Pray!
Brethren,
Pray!

be is conscious of his Lord's abiding presence, and his utter dependence upon Him will he be able to stand stedfast and unmoved

amid the storms of hellish opposition, which will rage around him in the enemy's territory. It is a hard and uphill fight to which he goes, but it is a winning fight; and we at home may do so much to hasten the victory and to cheer the hard-pressed toilers if we are but faithful and persevering in our prevailing prayer. May we not fail them.



A South American Priest.

OMANISM in South America has

# South America. An Address given by the Rev. Charles Inwood, F.R.G.S., at Caxton Hall,

Westminster, S.W., on Wednesday, May 21, 1913.

Romanism

the Curse of

had an unrivalled opportunity for showing whether she can morally and spiritually uplift a people. For nearly five centuries she has had an absolutely free hand. More than that, she has had all along, in the main, the support of the State, and still more, she herself has been the supreme political power in each Republic all over that great continent. There is no class of society in that continent whch has not felt the touch of her influence and authority. Indeed, the ramifications of Romanism are found throughout the whole life, thought and ideals of the people of that continent. So she has had a magnificent opportunity for showing, not only to South America, but to all the world,

What use has she made of that opportunity? Has she shown herself to be the friend and guardian of the people and their interests? Has she proved herself to be the guardian of their freedom, or their morals, or the inspiration and guide of their progress? If she has not, she stands condemned before all history. There is one test which we must apply to every religious system.

what she can do to upraise the people.

It is the test our Master Himself has given to us—" By their fruits ye shall know them." It is by the fruits of Romanism in South America that I ask you to judge Romanism in that land. I want to place before you some plain, sober, and, to me at least, heartbreaking facts, and leave you, in God's presence, to form your own judgment as to whether Romanism has been in South America a blessing or a curse. I want God's people in this country to get at the facts, and the moment they know the facts concerning Romanism in South America, they will rise up and evangelize that long-neglected continent.

From the very first Romanism has maintained a bitter and unscrupulous hostility to every movement that pointed in the direction of civil, political, and religious freedom. Rome introduced that abominable yoke of blood called "The Inquisition." You know how it was enthroned early after the founding of the city of Lima, and there it triumphed during the long centuries up to last century. When I was in Lima a few months ago I went to see the very hall, now used by the Senate, in which those trials under the Inquisition took place.

Then I went to see the dungeons—for a

### "SOUTH AMERICA."

few of them yet remain—where those dear souls were incarcerated for the truth, and then I came out and walked from the Plaza of the Inquisition to the great cathedral Plaza; down the same street those holy, heroic men had walked, and stood and gazed upon the spot where the fires were kindled. These brave men were bound, cast into the fire, and I saw the verandah

from which the ladies of the nobility came down to watch with glee the dying agonies of the men who would rather lay down their lives than deny their Lord and Saviour, Jesus Christ. You will not wonder that when I went over those scenes my heart was stirred with thanksgiving to God that in those dark days, and mainly among the Portuguese themselves, there were men who loved not their lives unto death, who in death as in life bore their testimony to their Lord and Saviour. That went on generation after generation, century after century, and then there came a mighty movement, the rising of the peoples for freedom. As soon as the people, Roman Catholic though they were, obtained their freedom and banished Spain, they also banished the hellish Inquisition. Then came an ebb in the tide, and the clericals came back to power, and as soon as they returned they reinstated the cursed Inquisition. It was not until Spain was finally driven from the country by the capture of the Callao Fortress that the horrible Inquisition passed

away. What I want you to remember is, that in the struggle to banish this hateful thing, all the force of the clerical party was used to resist its banishment, and if the clerical party could have done so they would have kept that same hateful thing until now.

One of the main sources of clerical income was marriage fees. A friend of mine whom I met in Peru a few months ago,

told me that he was present at a marriage ceremony in Peru, when thirty Indian couples were married in one service by the utterance of half-a-dozen sentences in Latin by the priest. The Indians were poor people, and those thirty couples had to pay the officiating priest £2 per couple—£60 in money he got from those poor Indians It is the same with funerals. Corpses were



The Senate House, Lima (the old Inquisition Building).

sometimes kept for weeks. The priest would not bury without the fee, and the poor people had to wait till they could beg, borrow or steal the money to pay the priest. You can easily see why the priests resisted the movement in favour of civil marriage. In Bolivia, about a year and a-half ago, after fifty years of struggle with the clerical party, the anticlerical party carried the day, and passed

#### ROMANISM THE CURSE OF SOUTH AMERICA.

a civil marriage law, which contains this clause: "That no priest is allowed to perform a marriage ceremony until those whom he is marrying produce the legal certificate of a civil marriage."

Take another illustration of their attitude. Some of you know the great work that is being done in Palermo, a suburb of Buenos Aires, by my friend the Rev. W. Case Morris. We call him the Dr. Barnardo of South America. About fifteen years ago his heart was smitten as he looked at the poor little street arabs—boys and girls—in the streets of Buenos Aires—children who have no parents, no home, no place of refuge night or day, winter or summer, but the streets of that great city. This beloved brother felt his heart moved towards them, and about fifteen years ago he took a few of them to educate. He has gone on developing that work, until now he has nearly four thousand of those children in his schools. He trains the children to work; they are gathered into Sunday Schools, and regular religious training is given in the day schools.

It is about the most magnificent bit of work I know. I do not think you could surpass it anywhere, nor do I think you could equal it in the whole continent of South America. Even the Government has been granting considerable sums year by year to help him in his work; he has to raise £18,000 a year to carry it on, and that in addition to his work in the parish. Every now and again, in the Parliament mainly, but sometimes outside, he is subject to unscrupulous assault from the clerical party. The priests themselves never moved a hand to try to get hold of those poor little street arabs, but from the moment dear Morris began to do it, though they do not copy him, they have tried to checkmate him at every turn. In the Argentine, bishops can be elected in Parliament. One of these bishops brought on a great debate in that house attacking that work. I am glad to say that in every case our brother has come off victorious.

If the Romish Church had a spark of philanthropy in it, it would surely thank God that any man is attempting to civilize and Christianize those street arabs.

Think for a moment of the Romish opposition to the circulation of Scripture. Wherever the priests can they burn the

Bible—north, south, east and west. They have a big festival, the bishop sometimes graces the scene. One bishop who figured here in the Eucharistic Congress a few years ago, and whose portrait appeared twice in our papers, came almost straight from a burning of Bibles in Northern Brazil. The people are told that the Bible is an obscene book, that if they dare to read it, or even to listen to it, they seal their soul's eternal damnation. That is the attitude of the Church. The priests have opposed the banishment of the Inquisition, they have opposed every movement toward freedom, they have opposed such work as that of Morris, they have opposed the circulation of the Scriptures amongst the people. If there were nothing else against them, they would hereby stand condemned before God. But there are many other charges, and of one at least I must speak.

You are doubtless aware of the fact that South America has the unenviable notoriety of almost always seething with revolution. Some of those Republics are hardly free from revolution twelve months, and even in the most progressive Republics revolution breaks out now and again. Indeed, discontent is seething under the surface. Some people have the idea that all this love of revolution and of bloodshed comes from the fact that the people are largely Spanish or Portuguese in origin. I do not believe a word of it. I find that when these people are truly born again of the Spirit through the acceptance of the Lord Jesus Christ, all this lust for blood and this revolutionary spirit disappears from them. The cause is not racial, it is moral.

Let me call your attention to what took place in Ecuador, for it gives a glimpse of Romanism in relation to revolution. All the heads of the revolution were taken prisoners. including six generals, two colonels, and other officers, all of whom were cruelly mobbed, butchered and burned. The first one thus treated was in Guayaquil, and the others in Quito, the capital, two days later. One of these was the old ex-President Alfaro, who had always been the head and the heart of the anti-clerical party. The priests were the real instigators, and the Quito mob was composed largely of women of the lower class, whose continued cry was "Death to the Masons and long live our religion!" Some

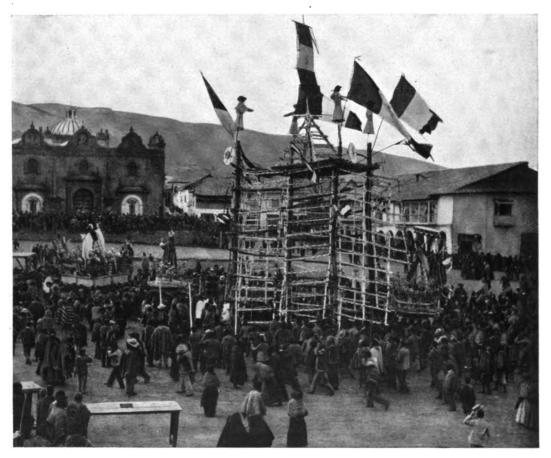
#### "SOUTH AMERICA."

of the women tore pieces of flesh from their victims and waved them in the air on sticks with cries of "Hurrah for our religion!" Surely that savours strongly of the old Spanish Inquisition!

The crowd was particularly savage while killing the editor Carrall, and when all were killed the bodies were stripped almost naked and dragged with ropes through all the

roasted. Here the heart of Alfaro was taken out, cut into pieces, and eaten by the people. A priest was looking on and laughing while they were burning the bodies. All this took place, not five hundred years ago, but less than two years since in the brilliant capital of Ecuador; and this is Romanism!

Romanism stands condemned by the



Carrying the Saints in Procession at Cuzco.

principal streets. The mob by this time were more like fiends than human beings. Women put their hands in the wounds and then smeared their faces with the blood, and stuck pieces of flesh on sticks which they waved about. The mutilations they practised on these creatures it is not possible even to mention. Six bodies were taken to an open space in the city and

attitude of the people and the Governments; first of all by the attitude of the men. The women still flock to the services, but in the main the men have practically nothing to do with the accursed system, and as the result many of them believe nothing else.

Let me tell something of the attitude of the Government of Bolivia. I heard it when

### ROMANISM THE CURSE OF SOUTH AMERICA.

I was there. Recently the Bolivian Government, which is, of course, composed of men who are nominally Roman Catholic, passed two laws relating to monasteries. The first law was that the moment the number of monks in any monastery reaches the low number of, I think, eleven—either seven or eleven—that moment the monastery must be closed and the property revert to the Government. They also passed a second law, viz., that from the date of the passing of such law no Bolivian may enter a monastery. You will easily see that if, when the number is reduced to eleven, the monastery is closed, and if the Government further prohibits men from becoming monks, it is only the question of a few years before every monastery in Bolivia will be

Beloved, two things I want to say as I close. One is this—we are told by people who ought to know better, that South America does not need the Gospel because it is a Christian country. Oh! it is enough to make one laugh, only it is so heart-breaking!, We are told that the Romish Church is a "sister church." It has no relation to us whatever, and I want you who remember the needs of Africa, China and India, to think of and

pray for down-trodden, neglected South America.

Then, too, you have the same system in England; on the surface things differ. Wherever you see Romanism in the presence of a strong Protestantism, you see it whitewashed outside, but the claims are the same, the dogmas are the same, the spirit is the same. If the same system should ever reach the place of power in our land it will curse, blight, and drag us down, as it has done every other land where it has had power. And I ask you, see to it that so far as your voice and your influence go, they will be ranged on the side of that religion which is based upon the plain, simple teaching of the Word of God, the Gospel of Christ, which proclaims salvation to all men through the finished work of the Lord Jesus Christ, upon the simple condition of a heart-trust in Him. Oh! some of you hardly realize what you owe to this Gospel of grace. Keep it close to your heart, and keep close to your Master, and whatever you can do to spread this Gospel, do it out of love to Him, and out of pity for those who are under the dark spell of this Romish system, which stands before the bar of Scripture and of history self-condemned.

### Why Send Missionaries to South America?

Some Protestant Churches whose theory of apostolic succession and priestly order and sacerdotal worship have much in common with the Church of Rome, have been embarrassed at the thought of attempting missions in lands where the Roman Catholic is dominant, since its formal creeds and much of its ritual have so much in common with what is to be found in their own Book of Common Prayer. Nor should we ever forget the fact that for so many centuries that was the only church and the custodian of the truth, as Judaism was in its day. Wherever there is a church or a religion that knows enough of the spirit of Christ to bleed and to bless, we dare not forbid them because they follow not us. But where after nearly four centuries, as in Latin America, we find a kind of baptized paganism, where there has been little more

than an exchange of one species of idolatry for another; where illegitimacy and illiteracy abound and the dominant Church there is unable to correct either; where many priests are so notoriously immoral that wives are forbidden to attend the confessional and men ignore and despise the Church of Rome that has after centuries failed to command their respect and their confidence; where the state is so corrupt as to promote hired assassins to places of trust as a reward for their cowardly brutality; with such a state of confessed and notorious debasement and immorality that smells to heaven, the duty of Christian missions is that of the good Samaritan, where priest and Levite passed by on either side. It is at once the parable and the example of our

From The Missionary Review of the World.

### Our Bible Work in Brazil.



Group of Negresses at Parahyba, Brazil (three of them being Converts),

### By Bryce W. Ranken.

NE of the distinctive branches of our work in Brazil is the circulation of the Scriptures through all the Central States. Thanks to the co-operation of a friend in North

America, whose generous gifts have enabled us to launch out more freely; and thanks also to the increasing emancipation of the country from the grip of Rome, the sales for 1912 have, as reported in the May, 1913, number of South America, far surpassed those of any other year. Altogether, they have reached:—

Bibles. 1,689	Testaments. 6,647	Portions. 6,745
not includin	g :—	• • •
Bibles.	Testaments.	Portions.
13	135	675
given free in	special cases.	Besides this a
	hundreds of ev	

have been sold, and 35,912 tracts distributed in the course of the work. Our men have instructions to leave at least a tract in every house visited. The totals above cited mean that the Scriptures have found their way into some 15,000 homes, and in a very large majority of cases for the first time.

It is the practice for all new workers coming to us from abroad to serve their apprenticeship to Field work in this section, for it is possible to sell Bibles and thus do valuable work for God, long before one's knowledge of the language will reach to effective preaching or pastoral visitation. The worker too, as he goes from town to town, is gaining a most valuable knowledge of the country; and, as he moves in and out among them, of the people, their speech, their ways, and their view point.

At the same time the great bulk of our

#### OUR BIBLE WORK IN BRAZIL.

Bible circulation is done by our Brazilian converts. A truly converted soul is always anxious to work for God, and here is one of the most valuable services our people can render. During 1912, three foreign workers took part in the service for longer or shorter terms, as against twelve Brazilians. Of these fifteen brethren, we have had to take away one foreigner and two natives for station work. Four others are back at their ordinary occupations, after giving to God a certain time at Bible work; two continue to give part time to Scripture circulation, and five native brethren are in full colportage work as this is written; two of these latter are officers of our São Paulo church.

Four of our present native pastors have won their spurs in God's service, first of all as colporteurs, gaining thus that practical experience of God, of themselves and of men, which now stands them in such excellent stead. Thus our colportage work, with its constant discussions with all classes of people, its many opportunities for preaching and for personal dealing, the constant prejudice and opposition it has to overcome or find a way around, forms a hard but most valuable Bible School and training ground combined.

Far beyond this, however, is the real work of evangelization effected, and the splendid foundation laid for the more permanent work of the Missionary. Our men are constantly entering new districts and towns, and among the sad things are the appeals they bring on returning from their trips—towns and districts unoccupied by the Gospel, and where groups of people combine to ask us to send a pastor. Two such appeals have come in during the past few days, and in each case we are obliged to say "No," because we lack both workers and means.

As a sample of the many sidedness of the colporteur's ministry, last week two of our men found a dying man in a house visited, and spent more than two hours explaining to him the way of life, with the result that finally, with tears of gratitude he accepted Christ as His Saviour. Poor fellow, thinking to save his soul from the heretic's doom so luridly portrayed by the church of Rome, his relations have since interfered, and will not allow us to see him again. In another house they found a convert who had been sidetracked by the Seventh Day Adventists, and spent almost an afternoon, before they could succeed in undoing these bonds of error and legalism from her mind.

### Can you help Mr. F. C. Glass?

He is urgently in need of some Lantern Slides, particularly of "Pilgrim's Progress," Old Testament pictures, the Parables, and the Life of St. Paul. Also Natural History slides and other pictures for children would be much appreciated. Mr. Glass has done much effective work with his lantern in his pioneer journeys in Inland Brazil, and all the slides he then had were handed to another Missionary.

We feel sure our readers will not allow him to return to Goyaz without the equipment for which he asks.

The weary ones had rest, the sad had joy
That day, and wondered "how?"
A ploughman, singing at his work, had prayed,
"Lord, help them now."



Away in foreign lands they wondered "how"
Their simple word had power?
At home, the Christians, two or three, had met
To pray an hour!

Yes, we are always wondering, wondering "how?"
Because we do not see
Someone, unknown perhaps, and far away
On bended knee.

F. M. N.



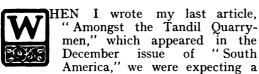




Pastor Strachan and his helpers ready to set off for the Quarry Meeting at Tandil.

# The Day of Small Things.

By H. Strachan.



visit at any moment from Mr. Inwood. Unfortunately, when he did come, he was only able to remain with us two days. The attendance at his meetings, however, was all that could be desired—quite a few being unable to obtain seats at the Sunday evening service, notwithstanding the extra benches brought in. It was to most of us a season of refreshing from the presence of the Lord, and to some a time of real inspiration. I am convinced that there is yet to come a fruitful harvest from some part of the seed sown on that occasion.

I was privileged to accompany him to

our out station at Juarez, as also to that of General Belgrano, opened a few months ago by the Las Flores congregation. At the latter place a rousing meeting was held, due largely to the spade work of Mr. and Mrs. Cook, together with Mr. Elder, who worked the town well with tracts preparatory to the service. In both these centres Mr. Inwood was able to see our "work in the making"—a sight which has impressed him most favourably as to its future possibilities and prospects.

Since his visit we have held our Annual Picnic—one of the most successful we have had since coming to Tandil. To people at home an outing of this sort is nothing, but to our folk it is, next to the Christmastree festival, the event of the year—something to which both young and old look

#### THE DAY OF SMALL THINGS.

forward for weeks, and even months, with pleasurable anticipation. Life in country is so devoid of everything that savours of healthy, innocent amusement, that when the occasion does present itself, it is taken advantage of to the full.

The day following the picnic we had a very solemn baptismal service—three converts of some months' standing being thus received into fellowship. One of them was a quarryman, concerning whom I wrote on a previous occasion. It was chiefly on his account that a message came to me purporting to be from the manager of the Aucena Quarry, requesting me to give up our meetings there. The reason alleged was the incapacity of the workmen to attend to their duties through coming to our meetings. Knowing some of these men to be amongst the best workmen he had, I obtained a personal interview with the manager, and learned that he knew nothing whatever about the message. On the contrary, he expressed a wish that we should continue our meetings. The real author turned out to be the keeper of the drinking saloon at the quarry, whose drink sales had considerably diminished—the stoppage amounting to 50 litros of wine and other drinks monthly in the case of this one brother alone.

Shortly after the picnic, I was invited to conduct special services for a week in con-

nection with the Spanish work of the American Methodist Episcopal Church in Bahia Blanca. Accordingly, a few friends were written to, and earnest prayers on behalf of the effort solicited. That these were answered, at least in part, was very manifest, as right from the beginning a real grip was obtained—a deep spirit of solemnity pervading the whole series, with the exception of the first meeting. What the results have been I cannot tell, but this I do know, that the Lord was present in mighty power—such power as I have seldom experienced in taking meetings.

But whilst there is a good deal to encourage, we are not without our discouragements. One great source of trouble recently has been our work in the station district. This work, as previously stated, is carried on in what might be called the slum district. Up to the present it has been rather difficult, owing to the rowdy element with which we have to deal. As a matter of fact, they smashed almost all our windows on one occasion. We believe these rowdies to be the same gang which a few weeks ago, attacked the father of two of our most regular attendants, stabbing him in the face in two or three places.

Thus we are in the day of small things. Our work is made up of such. But they give us joy, and we should much appreciate your earnest prayers.

### Another Thief on the Cross.

### "We Justly!"

THE following story has just been published in France by several large daily papers, who guarantee its authenticity. A Spaniard named Vallespy was, sixteen years ago, condemned to death for a series of premeditated crimes born of revenge, but succeeded in escaping the hands of justice. Recently he arrived at Carcassonne, where he presented himself at the assizes to pay the penalty of his crimes. It took some time to look up his case, as it had been wholly forgotten. When asked to explain why he thus gave himself up to justice, he said that when in

Argentina he had attended some Gospel services where he heard that his Saviour had satisfied the divine law for him, since when he felt he ought to satisfy the law of man. Touched by his attitude and Christian testimony, his judge acquitted him. He has now returned to Argentina, furnished with strong letters of recommendation from his fellow Christians in France, who had learned to love him, but who at the time were ignorant of his past. Only the Gospel could do that!

W. G. POPE.

Are you a Missionary Christian?

Is there any other kind of Christian?

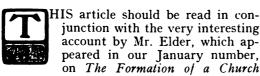




The present Mission House at Tres Arroyos.

# The Reflex Benefit of Missionary Work.

By Robert F. Elder.



in Juarez.

Our Tres Arroyos Church has become quite a Missionary Church, and this has reacted in blessing on itself. Last year it raised some £32 for the evangelization of the surrounding districts. Thus it was possible to enter new towns and reach new people. Our chief effort was centred on Juarez, and Juarez has been a big blessing to Tres Arroyos.

In our congregation we have had quite a group of converted people who had not become members of the Church. They helped in many ways. Three of them were Sunday School teachers, and one a relieving teacher. Two of them had preached for me in Juarez on several occasions. One of

them started the Sunday School there, and was the means of the conversion of the present superintendent. They always avoided the matter of joining the Church. Dr. Len Broughton is reported to have found the same thing in the churches in England, and criticizes British ministers for not dwelling more on the necessity of Christians identifying themselves with the Church. Perhaps I had imbibed that British reticence or lack of emphasis. Whether or not, it gave us many a thought.

When we had the first baptisms and organized the Church in Juarez, ten helpers accompanied us there. Of these only four were Church members. Juarez did for those other six what all my teaching had not been able to do. They listened to the testimonies of those who had been converted and saw them baptized. They saw them partake of the Lord's Supper for the first time, the other four from Tres Arroyos

### THE REFLEX BENEFIT OF MISSIONARY WORK.

joining them, and the members from Tandil. Then they became conscious that the very men whom they had helped to Christ had left them behind and were setting them an example. A sense of shame and a recognition of their disobedience to their Master

overpowered them all.

Thus it was that at the conclusion of the first prayer meeting held after the visit to Juarez, four of our best young men stayed behind to apply for baptism and Church membership. They told me of the blessing they had received in Juarez and of their deep humiliation. We talked together of the spiritual life. We knelt in prayer and raised our voices in song. Their joy was great, but perhaps mine was greater. When they left, they all accompanied one of their number to his home to tell his parents.

When his father heard the news he embraced and kissed his son, something he had not done for several years, not since he was a boy. He bid them kneel with him whilst he thanked the Lord for the blessing that had come to his home. They prayed and sang hymns together till almost mid-

night.

The blessing spread to others, so that the whole Church was revived. In all, eight applied for baptism, and on October 6th they were baptized and received into the Church. Some of the Juarez folk were so interested that six of them made the almost 50-miles train journey down in order to be present. A profound impression was made on the whole congregation as the young men gave their testimonies, and one professed conversion at the evening meeting.

Had the Tres Arroyos Church been selfcentred, and never helped to start that work in Juarez, it would never have received that same blessing, and would to-day be so much

the poorer.

But that was not all. Another blessing came in the shape of a letter from the new Church in Juarez, from "our daughter," as our people like to say. Translated, it reads as follows:—

Juarez,

October 3rd, 1912.

Señor Nicolas Visbeek,

Secretary of the Evangelical Church,

Tres Arroyos.

ESTEEMED BROTHER IN CHRIST,

We would first of all give thanks to our God,

because we have found grace amongst redeemed sinners, through the Holy Spirit who works in secret in every contrite heart.

We are writing this letter to you to ask you to kindly express to your Pastor, Mr. Elder, our gratitude for the sacrifices he has made in bringing to this town of Juarez the message of the Lord, and to the brethren of your church in Tres Arroyos, the heartfelt thanks of us all, for the sacrifices they have made for us in Juarez, by meeting the expenses of the work here for the past two years, in order to spread the pure gospel of Christ, and seek souls for the Lord.

We do not know how to express the joy that we have felt in our hearts, and the peace that has filled our souls, from the moment we recognized ourselves as sinners, God as our Heavenly Father, and Christ as our only Mediator and Saviour, who suffered on Calvary for us. Oh, brethren, it is not needful for us to explain much about this, for you had found out the secret before we did, and for this reason, God, through His Holy Spirit, inspired your hearts to serve as His instruments in our salvation.

And now that the grace of the Lord has worked in our hearts we wish to help all we can in the work of the Lord, taking upon us the responsibility from now on, of paying for the rent of the hall here, and we pray to God that His blessing may come upon all who attend our meetings, so that the number of believers in the Lord may be greatly increased and that then we shall be able to do something for the work elsewhere.

With Christian love we salute all the brethren in Christ in your church, and all friends. May the Lord bless you, help you, and protect you. Always

fighting against the evil,

We are, your brothers in Christ,

Camilo Moscardi.
Donato Moscardi.
Juan Moscardi.
Daniel P. Moscardi.
Domingo Moscardi.

A similar letter was sent to Tandil.

Words fail to describe the spiritual thrill that went through the congregation as the above letter was read. It was a great encouragement to our people.

Five Church members make themselves responsible for at least £30 a year! Can you beat that in a working-class Church in

England?

Our Tres Arroyos Church has learnt the reflex benefit of Missionary effort. And does it not react on some of you who read this? Some of you who have made sacrifices to support the work. Are you not glad you have done so? You can see the possibilities and potentialities of our work. Will not some new friends help to open up new work in some other important centres?



# Two Great Conventions.

#### ZURICH.

WO thousand six hundred registered delegates from the ends of the earth met at the World's Sunday School Convention in Zurich, in July, in the interests

of the work of the Sunday School throughout the world. Seventy countries were represented in this memorable gathering, and great and far-reaching must be its influence and results.

Throughout the Convention the Missionary note was dominant, and hearts were thrilled as speakers from all parts of the world-field told in burning words of golden opportunities for winning the youth of all the earth to Jesus Christ by way of the Sunday School.

Each day began with a time of quiet and meditation, while Dr. F. B. Meyer opened the Scriptures and led into the green pastures and by the quiet waters of God's Word: a fitting preparation for the strenuous hours of thought and conference that followed.

In response to the plea for funds for the next three years' campaign, the magnificent sum of £25,000 was pledged for the work of the World's Sunday School Association, an association which, in the words of President Bailey, "represents a larger constituency, covers a more extensive territory, and has a wider reach of influence than any other association of men and women the world has ever known."

There is something wonderfully inspiring

in the thought of the vast Sunday School army, 28,700,000 strong, representing 298,000 Sunday Schools, marching under one banner to make Jesus king.

In the beautiful Tonhalle, where the sessions of the Convention were held, a great globe was suspended from the roof, showing the world scope of the work of the Association, and over the globe hung a blood-red Cross, telling of the world's redemption.

South America, the long neglected, had cause to rejoice in the recognition of its needs at this Convention. Several well-known and veteran workers in that dark land voiced the claims of the Latin and Indian races, and pleaded for help in the organization of the Sunday School work of the Continent.

Nor did they plead in vain; for our readers will rejoice to know that second on the programme for the next three years' campaign stands South America, and the World's Sunday School Association has pledged itself to do something definite for Sunday School work in that land, and to do it now.

What form that something will take remains to be seen. Let our readers pray that divine wisdom may be granted in order that the very best possible to meet the need of the children of South America may be one outcome of that great Convention.

#### KESWICK.

Very different in character was the great Convention which met a week later by the shores of Derwentwater. The peace and beauty of that lovely spot, something of the quiet and repose of the encircling hills seems to permeate the gatherings at Keswick; and if the almost boyish enthusiasm which seemed so appropriate at Zurich was missing there, in its place was that deep peace and sense of the presence of God, which is so needful for the servant

who would obey the Master's word to come apart and rest awhile.

No one who heard will ever forget the deep heart-searching messages of Mr. Charles Inwood, or the wonderful things, new and old, which that veteran and faithful steward, Preb. Webb-Peploe, brought forth from the treasure of God's Word.

It is impossible to satisfactorily compare one "Keswick" with another, but very many went down from the mountain top

### TWO GREAT CONVENTIONS.

this time feeling that there had never been such a Convention.

There were certainly glad hearts in the South American house party which met again this year at "The Oaks." Dry and thirsty souls, who for years have been seeking to minister Christ to others in the waste places of the great Continent, were themselves refreshed and strengthened for future service. Others, whose faces are towards that land for the first time, were fitted and equipped for the great work to which they go. The fellowship, the interchange of thought and experience, the rest and recreation amid such beautiful surroundings, and above all the spiritual

After a short statement by the Secretary, Mr. Millham from Peru told of service in that land, and Rev. Charles Inwood followed with some telling instances of the triumph of the Gospel in human lives in Argentina. The proceedings closed with a deep and searching word from Rev. J. Russell Howden, which left us asking: "Lord, what wilt Thou have me to do?"

Gifts and promises were made at the meeting amounting to £275. This was a very cheering token of God's continued faithfulness. These summer months are always a difficult time for Missionary Societies, and we are cast very completely upon Him to supply all our need.



Keswick House and party.

refreshment of those days, will linger long in the minds of all who were privileged to be of the South American party this year, and grateful indeed are their hearts to those who made it possible for them to be at Keswick

On Monday morning, 28th July a meeting in the interests of the E.U.S.A. was held in the Pavilion, and in spite of other gatherings unavoidably held at the same hour, a very large company met to listen yet again to the call of South America.

Lord Radstock took charge of the meeting, and in a few telling words seemed to bring the gathering face to face with the Lord Christ.

We were further cheered by a most welcome gift from one of God's stewardesses of a cheque to cover the passages of Dr. and Mrs. Fenn, who are sailing on the 19th September for Cuzco, Peru. It may be that He will lay it on the heart of some other to share in a similar way in the outgoing of Miss Swainson, who sails on the same date for Tandil, Argentina.

We shall look back to this year's Keswick Convention with real joy and thankfulness, and go forward to the unknown future with fresh courage, and a deepened conviction of the all-sufficiency of

our God.

# "The Sun Never Sets Without Fresh News."

The Latest from Cuzco.

By E. C. Austin.



VERY much enjoyed my holiday in Bolivia. At Oruro I showed the Luther views on two nights, and 100 or more were present on each occasion. On my last

Sunday in La Paz I showed the remainder of the Luther views in Mr. Baker's Church. and had another large audience. My stock of Luther booklets was completely used up: instead of twenty I could easily have disposed of a hundred. On the following Wednesday-my last day in La Paz-at the request of Mr. Hartzell, I showed the same views in the Methodist Church. Their hall is smaller than Mr. Baker's, and the crowd extended away out into the avenue. No home crowd could have given better or quieter attention. I felt somewhat repaid for the work of translation by being complimented by several on the clear explanation given.

On Thursday I went as far as Guaqui and spent that afternoon and the following day with Dr. and Mrs. Foster. I enjoyed one or two sails in their boat, in which they expect soon to put a motor. I crossed the lake (Titicaca) on Friday night, and Mr. Fairweather was kind enough to put me in a fine cabin on the upper deck of the *Inca*. He told me they expect soon to make that trip in the day-time, and will then put sleeping cars on the line between Puno and Mollendo on the coast.

At Puno I spent three days—Saturday, Sunday, and Monday. There I found that the Adventists had been the cause of a good deal of disturbance, and I was counselled by a rather fearful sympathizer not to attempt any public meeting, but I went ahead and showed my new views of Protestant History in the dining-room of the hotel on Sunday night. It is rather a



Carlos, an Inca Christian.

Carlos is believed to be the first Inca Indian of Peru to receive the Saviour and publicly acknowledge his faith by baptism. He joined the Cuzco Church in 1904, and his conversion so moved the hearts of his fellow Christians there that they formed an Inca Evangelical Society for carrying the Gospel to the oppressed millions of his race. Only Christian love can bridge the gulf between the proud Peruvian and the despised Inca.

ticklish business to handle an unknown crowd in the dark under such circumstances, but I soon found that I had their sympathy. Some of the historical incidents I referred to fitted in so well with the events of the moment in Puno that I was interrupted several times, not with blows or abuse, but with prolonged cheering. Some sixty or seventy were present, in spite of its being a wet night. I was urged to hold another meeting, but my short stay would not permit of it.

I journeyed to Sicuani on Tuesday, and spent Wednesday, Thursday, Friday and Saturday there. On the Thursday night I showed the views of Protestant History in the dining-room of the hotel where I was staying, and had some sixty or more present. The following night—marvel of marvels—the municipal council granted me the use of the municipal salon, almost next door to the Church and the priest's residence, where I showed the views of the Life of Luther to an audience numbering close on 100. Again, it was a wet night, or, undoubtedly, there would have been more

### "THE SUN NEVER SETS WITHOUT FRESH NEWS."

present. I spoke to the Mayor soon after reaching Sicuani about the possibility of getting this salon, but he seemed to think discretion to be the better part of valour. Later I found out that he had been elected Mayor, much to the displeasure of the priest, who had been his rival, and had coveted that post as only a priest can covet authority. The priest, of course, still had his party, and the Mayor was afraid, and not without reason, that if he let me have the use of the salon, there would be trouble. However, I had a friend at court in the person of Sr. A. Cardenal. He is a councillor, and, as it happened, also Inspector of Public Entertainments. He went to work, and somehow managed to call a special meeting of the councillors on Thursday morning. Early in the afternoon I received a note saying the use of the hall had been granted to me. I immediately prepared invitations with the rubber stamping outfit I had with me, and although the time was very short, the result exceeded my expectations. Everyone seemed ready to help; the manager of the Sociedad Electrica had special lights put in the salon

for that evening; the proprietor of the hotel sent Indians over with all the chairs he could spare—nearly all he had in the house—and all this was done gratuitously. The audience was, of course, all men, but it was a very representative one, including doctors, lawyers, artisans, etc. The Sub-Prefect, who last year bought the Life of Luther from me, sent two soldiers to keep order, but their services could easily have been dispensed with. The interest and attention were excellent throughout, and if an occasional small boy got too exuberant, someone immediately silenced him. Of course, I made no charge for admittance. At the close several asked me: "When are you going to establish your work here? We hope it may be soon.

On the Saturday I walked out to the Marangani factory up the line, and had an Indian carry my suit-case, with a good supply of books. The Manager, Sr. Daniel Pacheco Concha, gave me opportunity of selling to the employees, and kindly invited me to breakfast. During the seven days in Puno and Sicuani I sold literature, wall texts, etc., to the value of over £5.

# An Active Open-Door Band.

(St. Clement's, Norwich).

A photo of this Band appeared in "South America," December, 1912, p. 193.



R. SMITH'S visit to Norwich in the spring of 1912 evoked a very keen and prayerful interest in the work in South America. This has manifested itself in many ways, notably in the

formation of an Open-Door Band, which has consisted of about sixty or seventy children gathered together by the loving zeal of a few workers in their scanty hours of leisure, to prepare garments and gifts for the Blossom Orphanage.

The children themselves come from one of the poorest districts of Norwich, and it has been very touching to watch their industrious fingers as they stitched away at the beautiful things that they have been making for their little untaught brothers and sisters in far off South America. A

devoted little company of workers, under the leadership of Miss Ling and Miss Sutton, has planned and superintended the work, and on Thursday, June 12th, the completed work was set out on tables in St. Clement's Parish Room for inspection by members of the congregation and other friends who came to see the results of the children's work.

After the opening hymn and prayer, the children of the working party sang "Jesus wants me for a sunbeam." This was followed by a dialogue by ten little girls representing the "Ten Republics of South America," who told us in vigorous language of the needs of the country and of the responsibility of Great Britain toward that land. The messages were summed up by a boy who enforced the lesson at which the girls had already been aiming.

### "SOUTH AMERICA."

A large map, kindly lent by the headquarters of the Evangelical Union of South America, was hung at the back of the room, and after this dialogue, the Rector gave a short address on the conditions in South America and of the needs of the work, emphasizing the fact that the Evangelical Union of South America is not in any sense in competition with, but complementary to, the old and staunchly Evangelical South American Mission Society of the Church of England. This was followed by a Missionary recitation called "My Sisters," and a dialogue called the "Four Voices," which took us in thought to the Missionary needs of India, China, Africa, and North America. The meeting was a very happy one, and we hope it will be the precursor of yet further work in the interests of the Evangelical Union of South America.

The workers and children were much

encouraged by a kind message which the Bishop of Norwich sent to the meeting.

MY DEAR RECTOR,

I am thinking of the meeting which you are to hold to-morrow in connection with the Open-Door Band. Please give a kind message from me to the children, and say how much I hope they will have a happy evening with their parents and grown-up friends, and that their work will be admired.

I hope too that their thoughts will travel to those whom they are helping in far lands who have not their own privilege of possessing homes in a Christian country.

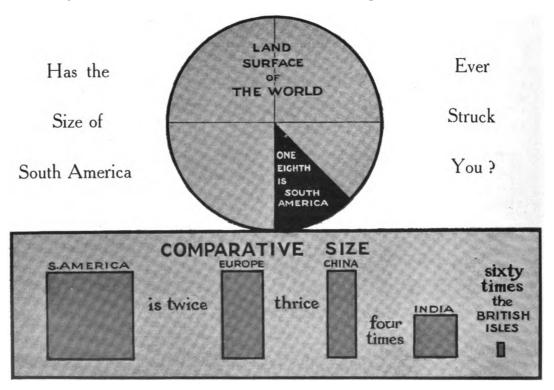
With every kind wish and remembrances.

Believe me to be,

Yours very sincerely,

(Signed) B. Norwich.

### "Go ye into ALL THE WORLD and preach the Gospel."



This diagram has been enlarged and copied by kind permission of the South American Missionary Society.

# Concerning Doña Felisa and Others.

By Nurse Holford (Las Flores, Argentina).

BEFORE I came out to the Mission Field, I was very decided on the point of it being the duty of the Missionaries to write to those in the homeland, that the latter

might take an intelligent interest in the work. Now, I find how difficult that duty is. We so soon become accustomed to the life that there seems nothing about which to write. But I should like to tell you about dear old Doña Felisa.

She is very poor and is sixty-eight years old, she was converted about five years ago, and is one truly turned from darkness to light. Her profession was "begging." She has told me that she always went to Misa (mass), for she did not think the day would go right if she had not been to church, and now she is one of our most regular attendants.

I have known her to be ill in bed practically all the week, but on Sunday she has been at the service. Although very ignorant and unable to read, she knows the Lord has saved her—and it is her greatest joy in life to hear the Bible read.

Some time ago her grandchild, who is in my Sunday School class, was learning the 23rd Psalm, and Doña Felisa was bemoaning the fact that she could not learn it herself. I afterwards went to see her, and found her in bed with rheumatism, when she said, "Listen, Señorita, at last I can say it," and then she repeated the precious words, "Jehova es mi Pastor, nada me faltará." Just as precious to her, as "The Lord is my Shepherd, I shall not want" is to many in the homeland.

I once met an old woman and she asked

me how my patients were, and when I said they were progressing favourably she said, "Oh, you always have good luck, you must have a good saint to help you." I answered, "I have One to help me who is better than all the saints, that is the Lord Jesus Christ Himself." She seemed surprised at my saying that, and said, "How?" I replied "When I have a patient sick and do not know what is the best thing to do, I just pray to the Lord Jesus Christ and ask Him to teach me what to do, and He does so." She said, "Si, si, muy bien." "Yes, yes, very good."

A man who had attended our meetings for some time was a patient in the hospital and I went with his wife to visit him. I remembered how patients in the hospitals at home were always on the look-out for something to read, so I took some tracts and Gospels with me. And as soon as I had handed one to the man I was visiting, a voice came from one of the beds, "Che! lend it to me." So I asked permission, and then gave every man something to read. All the beds were occupied, twenty-four I believe.

It is quite a nice little hospital, well arranged, although not too well fitted up, and I should just love to be in charge of it; but at present my work lies in taking up what little bits of nursing come in my way. I believe I am slowly gaining the confidence and goodwill of the people, but a district nurse is an altogether new idea to them, and it takes time for them to get accustomed to it: but I hope that the coming months may see a further advance.

Mr. H. Strachan of Tandil, Argentina, writes:-

"Could you secure for me, as a gift, some good pattern of duplicator that would take off typewritten copies? I have great need of such for Church and other purposes. Last week I had to spend a good deal of time which I could ill afford in duplicating copies of a circular letter sent round requesting prayer on behalf of our special meetings."



The "English Railway" Station, São Paulo City.

On the top of the Church Tower in the distance is a huge statuc of the Virgin and Child, which at night is illuminated by electric light.

# Rome in Brazil.

Translated from the "Correio Paulistano," 10th October, 1912.

Note.—The "Correio Paulistano" is one of the principal morning papers of São Paulo. The above article appeared on the first page.



HE annual feasts which are celebrated here to Our Lady of Penha strike one of the most curious and typical notes in the popular life of Rio. During the

feasts, Penha, with its little chapel, approached by numerous steps, becomes a veritable encampment of canvas tents, huts of branches, etc. The place is picturesque, a charming corner of landscape in which the blue of the sea mingles with the neutral colour of the rocks. Some trees, some palms, a few houses on the hills, and the church with its 365 steps cut in the living rock, complete this charming picture. The feasts of Penha are noisy and bustling, and but little devout. Our Lady of Penha, which in original conception is a symbol of

inimitable moral beauty, has become but a pretext for a multitude of feasters who call themselves pilgrims, but who divert themselves in the greatest revelry it is possible to imagine.

"Catholicism has a great advantage over Protestantism in having an external worship. External worship is as necessary to religion as scenery is to the drama; but everything in this life is liable to transformation and deterioration.

"Catholicism for its worship established most majestic and simple ceremonies, songs of touching mysticism, organ melodies, flowers and incense. Portugal, a Catholic nation, naturally adopted the ceremonies prescribed by the chiefs of her religious faith. As time went by, however, "improve-

### ROME IN BRAZIL.

ments" were introduced into the feasts of the Church—fireworks and ragtime music. It was fated that Portugal should discover us and should bring to us her religion already mixed with popular customs. Then, under the influence of this burning tropical climate, the religion no longer Catholic but genuinely Portuguese in its outward manifestations, has become perfected. I believe that perhaps, only in Portuguese Africa, under the influence of the burning Libyan winds, it is possible to find devotion so insincere, and at the same time so noisy, as in Brazil.

"At Penha, on these feast days, all the canaille of Rio comes together. The trains leave crowded with pilgrims already duly provided with money for gaming, with violins and guitars, with a good dagger in the left armpit of the waistcoat, and a good pistol in the belt, warranted not to miss fire. The ceremonies in the Church begin at the same time as the gamblers make their first ventures under the noses of the police. The priests begin to sing the glories of the Most High at the same time that the orchestras, after tuning their instruments, fill the air with the strident tones of the opening verses of rascally songs. The preacher in his redlined pulpit begins to proclaim the glories of Mary at the same time as outside in the tents the choruses and obscene jokes of the gamblers come in showers. The sweet sounds of the chains which tinkle against the censers mix with the dry rattle of the counters of the gambling tables and the hum of the roulettes. During a whole month, for these feasts last that time, there arises to heaven, that heaven where Providence certainly is already sick of us, the perfume of the incense and the disgusting breath of the inveterate drunkards who make their home in Penha during this month of vulgar debauchery.

"The playing of the guitars rises higher, with the rattle of the gaming, and a little later the police have to interfere because blood is running. It is incredible that in a city which calls itself highly civilized, the police and its authorities permit festivities which have nothing religious about them, and only serve to augment the criminal register.

'There is nothing more degrading to our civilization than the return of these pilgrims from Penha on these beautiful Rio afternoons, when the heaven is a clear transparent blue and the weather gently softened with cool breezes of an exquisite sweetness. These pilgrims come from Penha on the trains literally piled up like pigs in waggons. Eight, ten, fifteen thousand people return in the evening from the festivity, singing ballads, playing discordantly on guitars, taking the tramcars by assault, the crowds jostling each other, cursing, jeering coarsely, in a hurly burly of—save oneself who can in a tumult, causing falls and bruises, and completely lacking all observance of the most ordinary rules of decorum. Afterwards, groups scatter themselves through the streets of the city, sometimes along the Avenida, but generally through the streets of ill-fame, each one with an enormous wheaten biscuit carried on the right arm, at times hung round the neck, singing, howling and completely undoing the æsthetic civilization which with such difficulty and expense we keep up. They pass the night tippling in the drink shops, or rather a part of the night only, because generally they pass the rest of it in the district police station, when not stretched on some hospital bed or on a table in the mortuary."

#### Mr. E. A. Benfell, of Jacarehy, Brazil, writes:

We have been anxious to do what we could for the prisoners in the gaol, but as the authorities refused permission to visit them, the way seemed closed. However, the gaol is open to the public every Sunday from noon to 2 p.m., and I have taken this opportunity to continue a work commenced by Brother Galdino. Every Sunday, when possible, I visit the gaol and distribute tracts and Gospels among the prisoners and visitors. These visits are looked forward to by the prisoners, some of whom have become interested in the Gospel. Each prisoner who can read now possesses a Bible of his own. The gaoler is friendly towards us, and this helps in the work. Pray that the precious seed scattered among these unfortunates may indeed prove by God's blessing to be the good seed in the good ground.



My DEAR GRANDCHILDREN,

I feel I cannot do better this month than pass on to you a very interesting letter that I have had from Mr. Edward M. Foster, who is our E.U.S.A. Missionary at the Urco Farm, Peru. Mr. Foster is doing a splendid work, and I should like you to look up "Urco" in the map which you had with the May 1913 number of "South America," so that you may see where he lives, and then specially to remember him in your prayers. You will see portraits of both Mr. and Mrs. Foster on page 19 of the May number also. If Mr. Foster is not too old to be a "Grandchild," you are not.

URCO, June, 1913.

MY DEAR GRANDFATHER,

I have been reading your Chats to your Grandchildren, and although I am so far away, I thought that perhaps you would like to hear from me, and to count me as one of your Grandchildren too.

I should like you to talk to us one of these times about the boys and girls on the Farm, and in order that you may do so I am going to write you about our school.

Yes, we have a school here at Urco. But what a funny school it would appear to your Grandchildren in England. Let me tell you all about it. We started some weeks ago. For our first desks we had two tables from the house; for our seats, some boxes with pieces of wood placed across them. This was not enough, so we made another table of two more boxes and a piece of wood, and for a form for that table we just used a trunk of a tree which was on the floor.

And our blackboard! What do you think we did for that? We made one of an old box, and as we had no black paint to paint it with, we just had to stain it with permanganate of potash, so that really it was not a blackboard at all, but a brown one!

Instead of slates we had some old copy-books and some pieces of paper. How interested the boys and girls were in their pot-hooks and hangers! How hard they tried to imitate their copy! And really some of them did it very nicely. However, some of them tried to rub out the strokes they had made, with their fingers, and when they could not do that, they tried with their pencils. I wonder if any of your other Grandchildren can remember when they tried to do the same, and what happened?

Now, however, we have new forms, a nice new blackboard, and a fine new easel. We have also

some slates, and some writing-books for the best writers. But what do you think? I have only one or two reading-books for all my eighteen boys and girls here. I wonder if some of your Grand-children would like to send Mr. McNairn a sixpence or a shilling towards getting some nice reading-books, some slates, pencils, chalk, and all the other things that we want for our school here?

Another funny thing about our school, Grandfather, is that we have our lessons at night. Most of the boys and girls are quite grown up and are at work all day, and so must come to school in the evening. And what do we teach them? Well, Grandfather, at present we are only able to teach them reading, writing, and a very little arithmetic, but soon we hope to be able to do more.

All the boys and girls like our closing service very much. We all sing a hymn together. One of the great favourites is "When He cometh, when He cometh," sung, of course, in Spanish. How they shout the chorus! "Like the stars of the Morning"—you know it! And when we come out of school and look up at the dark clear sky with its brilliant stars (for we have no smoke and fog here, and the stars are very bright) we sing our chorus again in our hearts, or hum it together as we go towards the house.

After we have sung our hymn we have a story from the Bible, or a few minutes' talk from the text they have had for a copy on the blackboard. After this we ask God to bless us all and help us to learn our lessons well. All the children say "Our Father" together, and go home to bed, happy and contented after their evening's work.

Now I must close, with much love to all your other Grandchildren,

I am, dear Grandfather,
Yours sincerely,
EDWARD M. FOSTER.

I hope you have all had a jolly holiday and are now ready for a good winter's work for South America.

Your affectionate

GRANDFATHER.

### ACKNOWLEDGMENTS.

### Amounts Received from 13th August to 12th September, 1913. (Sums marked thus \* are specially designated.) Note.—All contributions are acknowledged by number of receipt and name of donor unless a wish is expressed to the contrary. If desired, the receipt number only will be given.

		tne	contrary	. If desired, the receipt num	iber only	will be give	en.		
	pt No.	£s.d.	Recei	pt No.	£ s. d	.   Recei	pt No.	£ s. c	4
6082	Miss E. E. Hallsey	100	6158	Mrs. Dakin	2 0 0		L. B. R	£ s. c	۸.
3	R. A. White	026	9	Mr. and Mrs. H. J. Wilson	Ž Č Č		Miss Hardy		ŏ
4	Mrs. Pinn	050	6160	Mrs. Gibbons		7	W. Allison	= =	ŏ
5	L. B.	1 0 0	0.00	Miss M. Tite	2 0 0		G. T. Charleton		ŏ
_	Anon. (Richmond)	0 10 0	'n	E. R. Cracknell	0 2 7		Mrs. Travis		ŏ
6	Mrs. Fortune	1 0 0	. 3	Miss Gannaway	ĭốó			( 0 10 (	Ď
8	Glad Tidings F.M. Union,	100	. 4	Mrs. Chalcraft	iŏŏ				Ď
v	Glasgow	2 0 0	_	"A Friend " (Nth. Tawton)*	Ò Ĭ Ğ	1 1	Miss James	05	0
9	Licut. R. M. Stephens	1 1 0	5	Mrs. Bence	Š Ó Ŏ		Mrs. Emerson		0
-			6	E. Smith	-2 2 6		LtCol. W. Fryer		0
6090	Mrs. Williams	10 0 0	7	Miss S. A. Roberts	5 0 0	1 2	W. Duncan		0
,	Miss Reeves	0 10 0	. 8	Mrs. P. Will	1 0 0		Miss J. Dow		6
- 3	Mrs. Heber Martin	0 11 0	9	Miss Veness	070	7	Mrs. Wakely		ŏ
, ,	mis. Hebel Martin*	0 5 0 10 0 0	6170	Miss Crace*	0 9 0	8	J. Cammell		0
5	Miss K. Chorlton	1 0 0	1	Mrs. James	0 10 ŏ	ğ	Miss Scowcroft •		Ö
. 6	Miss A. Cassels	0 5 0	2	Miss Dawe	0 3 3	6250	Miss Hayward		
ĺŽ	Unity Chapel, Bristol	Ŏ 1Ĭ 9	_	Sale of Silver	0 14 6	0230	Emmanuel Church.	0 2 (	6
1 8	Miss Gardiner	0 216	3	Miss A. Hay	1 0 0		Malvern	7 6	1
1 9	Mr. and Mrs. Nairn	50 0 Ŏ	4	_	20 0 0	' 2	Mrs. Hutchinson		Ó
6100	Miss Posnett	0 10 0	5	Bolton P.C.	3 3 0	3	Miss A. E. Anderson *		Ď
1 1	Miss Grieve	0 5 0	6	- (	*0 10 0	- 4	Mrs. Payne		Ď
2	Miss Gold	Ŏ 13 Ŏ	7	Connaught Inst., Brighton*	0 10 0		MISS E. M. Dresser		Ď
3	Paddock Rd. Bapt. Chapel	0 17 6	Ŕ	Mr. and Mrs. Crocker*	0 5 0		" Prov. xi. 24 "	0 15	Ď
4	Miss Lewton	050	ğ	Mr. and Mrs. S. Rees	5 0 0	,	words of Life, per Mrs.		
5	Mrs. James	1 1 0	6180				Swanson		0
6	Misses Copeman	1 1 0	0100	Miss A. K. Callender  Miss M. J. Fisher	0 2 6		E. H. D		0
' 7	Mrs. Halford	1 0 0	,	Miss K. Hayes	0 10 0	•	Lee P.C	2 12 (	6
8 9	D. Hone	1 1 0	3	E. Kirkpatrick	1 10 6 3 0 0		Mrs. McLaren	080	0
	Mrs. Dunlop	0 10 0	4	Mrs. N. Hanson	0 2 6		Mrs. Walsham		0
6110	Miss D. E. Frankham	1 0 0	5	Mr. and Mrs. Palmer	ĭōŏ		H. M. Rule		6
2	J. Young	0 13 0	6	" Southsea "	3 ŏ ŏ		Mrs. Murray		Ď
3	Miss Legget	0 17 7	7	Miss Kitching	1 0 0		Mrs. Hales S. C. Hearn		0
1 3	Miss B. C. Gill	1 0 0	8	Mrs. Owen	0 9 0		Mrs. Farr		D
	Miss Swallow	0 5 0	9	Miss Newsom	3 0 0	7	Miss L. Hill	200	
Š	Miss Bastow	5 0 0	6190	Mrs. Gilchrist	0 4 6	. 8	Mr. and Mrs. Scott	1 0 0	
, ž	S. D	5 0 0	1	Collected by Miss Gammell	Ŏ 1Õ Ŏ	9	F. Parker	0 3 6	
8	Miss Belcher	1 0 6	2	J. G. Everett	Ž Ž Ŏ		Mrs. Parker		
9	L. P	20 0 0	3	H. D	3 3 0		Miss Mackenzie	0 10 (	
6120	Mr. and Mrs. Atkinson	2 0 0	4	F. Harrop	0 7 0	, Ž	Miss Inskipp	0 10 0	ń
1 1	" Catherine "	5 Ŏ Ŏ	2	Mrs. Cruikshank	0 18 9	. 3	Miss Crossley	0 2 0	ń
2	H. H. Abbott	0 10 0	, b	Miss Green	0 10 0	4	Rev. J. H. T. Hallowes	2 0 0	Ď
3	W. Burns	0 10 0	6	D. and E. Hercus	0 3 4	. 5	Mrs. Hogge	īŏò	Ď
i 4	Miss H. Ramlan	100	. 8	Markinch P.C	2 6 0		Miss M. Elliot	1200	Ď
, 5	Miss B. Schmidhammer	1 0 0	0000		0 3 0	<u> </u>	J. C. Smith		0
. 6	Miss Harris	1 0 0	6200	Miss Harvey	0 10 0		R		0
á	Mrs. Douglas-Jones	0 10 0	1	D. Clunie	0 7 6	9	Mrs. Foster	25 0 (	0
' °	Miss B. V. Craufurd  Miss Edmunds	0 10 0	2	E. E. Lowis	0 10 0	3.80	Miss Swain	0 1 6	6
0120		0 5 0	3	Keswick Convention	2 0 0	į	Mrs. Kelly	0 2 6	
6130	Miss H. Auker	0 3 9	4	N. Paterson	2 5 9	2	Capt. L. R. Hogge		Ō
1 6	Mrs. Middleton	5 0 0 0 5 0	5	A. Fraser	7î ĭ ŏ		Miss Bell		4
2	Per Miss Trowt	0 5 0 4 1 5 k	6	E. Miller	Ö 10 0	, ž	Mrs. Diprose		9
1 4	J. Sterry	2 2 0	7	Miss Le Patourel	0 10 O	Š	Miss Gripper		0
· š	Miss M. Briggs	0 10 0	8	F. A. Leith	0 10 0	Ž	M. le Pasteur and Mme.	, , ,	J
. 6	Miss M. Penny	ĭÖÖ	9	Miss Jewsbury	100		Odier	0 16 (	n
7	Miss Symington	1 0 0	3210	W. A. Fenton	0 1 0	8	Miss Beauchamp		Ď
; §	G. Fox	0 5 0	1 1	Miss Howie	50 O O	. 9	Miss A. E. Buck*		6
9	Miss Lackersteen	20 0 0	2	Miss A. E. Jones	0 5 0	6290	Miss Thompson	0 12	D
61-0	S. D	500	3	Miss Norman	0 4 0	1	Miss M. Hannan	0 5 (	Ŏ
1 1	Miss Dingemans	0 2 6	5	Miss Loosley Mrs. Hunter	0 5 3		M. M. (Birmingham)	05 (	Ō
2	Mrs. Peers		6	Mrs. Kelsall	1 0 0	1 2	Miss M. Ryle		0
3	Miss Lewis	0 10 0	-	"One" (Westminster)*	0 15 0	3	W. Weatherstone		0
5	T. Fenton Inverkeithnie P.C. Sale of	100	7	Old Kent Rd. P.C	0 3 3	. 4	Miss B. Ovey		6
"	Work	13 10 0	8	Miss Freeman	Ŏ 8 Ŏ	. 6	Pastor F. Webber		5
6	Mrs. Holden	0 4 0	9	A. R. Currie	9 10 0		Mrs. Highgate		0
1 7	Mrs. Lyon		220	Miss M. E. Brown	0 3 0	, .	Mrs. Twizell-Smith		ט מ
8	C. Harvey	1 6 0	1	F. Fowler	Ŏ 10 Ŏ	9	Miss J. C. Tulloch	A . = 2	Ď
š	Miss Finch	2 1Ŏ Ŏ	2	Mrs. Haig	5 0 0	6300	Miss K. Heywood		0
	" A Reader of the		3	Miss A. L. Sykes	Ŏ Š Ŏ	1	Miss F Ulvett		Ď
Í	Magazine "	0 2 0	4	Mrs. Parker	2 3 0	Ž	A. C. Mitchell, Jr		Ď
6150	Miss F. Clowes	5 0 0	5	Miss E. S. King	0 5 0	·	M. (Sidmouth)		Ď
1	Rev. F. Bourdillon	0 10 O	6	Mrs. Oakley	1 0 0		Nat. Bible Soc. of Scotland*	5 8 4	4
. 2	Miss Bisset	0 10 0	8	T. L. Found	1 1 0		Acton Bapt. Church	500	Ó
3	Gideon Chapel, Bristol	1 3 0	9	Wood Lane P.C	1 0 0		Miss I. Richmond		Ğ.
4	F. H. Webb	0 10 6	1		4 15 8	i	Mission Study Class, Miles		
5	L. D	*0 5 0 0 5 0	30	Miss Stonham	0 5 0		Platting	0 10 (	
6	Per Rev. T. Soddy*	0 5 0 2 15 11		Miss Sergeant	0 10 0		Miss Teulon	0 10 (	Ò
	Anon. (Norwich)	2 15 11 0 5 0	2 3	Miss F. M. Wyatt Miss Seagars	2 10 0		Miss B. H. Nicholas		0
7	F. A. Bond	0 10 0	A	H. F. Newham	1 0 0		F. W. Nicholas		Ŏ
•		v	•	· · · · · · · · · · · · · · · · ·	0 5 0	, , ,	Victoria Bible Class	0 6 (	0

### ACKNOWLEDGMENTS—Continued.

Receipt No. f. s. d. 310 F. L. Janes 0 2 0	Glasgow Auxiliary. Receipt No. £ s. d.	Receipt No. £ s. — Box No. 590
1 Miss M. Berendt 0 10 9	Per D. McKerchar.	- 591 ····· 0 2
2 J. M 25 0 0	8245 J. Campbell 0 3 0	— — 592 ····· 0 3
3 Miss E. G. Hill 0 5 0	6 (Cancelled.)	593 0 2
4 C. S. Jopling 1 0 8	7 D. Morrison 0 2 0	
5 Mrs. Mullacrane 0 2 6 6 Miss I. Ireland 0 4 3		595 0 1 596 0 0 1
6 Miss I. Ireland 0 4 3 7 Miss A. Foster 50 0 0	Ham District Countryies	
8 Miss A. Haywood 0 6 0	Hon. District Secretaries.	598 ····· 0 1
9 "Living Waters" Miss'y	Per Miss Pescod, Liscard.	— — 600 · · · · · · · · · 0 3
Union 55 0 0	7901 H. J. Shaw 0 5 0	601 0 8 602 0 6 603 0 1 606 0 2
320 E. H. Taylor 5 0 0	2 H. J. Shaw 0 5 0	— — 602 ····· 0 6
1 Miss L. Zimmer 0 10 0	3 Mrs. Southcomb 0 15 0	— — <u>603</u> 0 1
2 Miss E. Webster 0 5 0	Per C. J. C. Nicholls, Highbury.	
3 0 10 0	2284 E. Butler 0 10 0	607 · · · · · · · · · · · · · · · · · · ·
4 Mrs. Bailey 0 12 0	Per-T. W. Leese, Manchester.	610 0 1 1
5 Miss Scott	2193 A. Basford 0 10 0	611 ····· 0 2
- "An Aged Invalid"	4 Miss Abrahams 0 4 0	$  612 \cdots 0 \overline{1}$
(Dublin) 0 2 6	5 Miss Middleton 0 4 6 6 Star Hall P.C 0 8 4	642 ····· 0 0 1
7 A. M. S 0 4 0		<u>643</u> 0 3
8 Miss Willcox 0 1 6	7776 Miss A. Dean 0 3 0	644 0 2
9 Miss Thomson	7 Misses Silcock 0 5 0	040 0 1
330 Mrs. Reid 0 3 0	8 E. Atkinson 0 6 0	650 · · · · · · · · 0 0 1
1 Per Mr. Harvey Farmer 12 4 0	Per Miss Francis, Dover.	- 652 · · · · · · · · · 0 1
2 Readers of The Christian   178 7 6	7758 Miss Thiel 0 2 6	654 0 1
Per Morgan & Scott, Ltd.; *0 15 0	9 E. F 0 2 6	655 · · · · · · · · · · · · · · · · · ·
Per A. S. McNairn.	Per R. Hogg, Larkhall.	— — 656 ····· 0 1
- Margate Sand Service• 1 8 1	9249 Lanarkshire Christian Un. 1 10 0	658 0 1
- Margate Sand Service   0	9250 Mrs. Marshall 0 2 3	659 0 2 660 0 2
Miscellaneous.	7806 J. Brown 0 2 6	
iss Blundell	Per Mrs. Rose, Farnham.	1
liss Wright Picture Roll (Tandil)	2136 Mrs. Forbes Robinson 0 5 0	662 · · · · · · · · · 0 0 664 · · · · · · · · 0 1
fiss Buckpitt51 Exercise Books,	1	665 0 2
2 Copy Books, 4 Sketches (Tandil)	Per Mrs. Herriott, Hungerford.	$\begin{array}{cccccccccccccccccccccccccccccccccccc$
2 Copy Books, 4 Sketches (Tandil) liss E. S. King Pcl. Clothing (Orphanage)	1506 Mrs. James 0 10 0 7 Mrs. Dear 0 3 0	
(Constant on Court) & Califold Desired	/ Mis. Deal	! — — 718 ····· Ó 1
non. (Grantown-on-Spey) 7 School Books,		
2 Packets Paper (Tandil)	8 S. Brewer 0 5 0	$  719 \cdots 0 2$
PhareStamp Album	8 S. Brewer 0 5 0 9 Mrs. James 0 10 0	$  719 \cdots 0 2$
2 Packets Paper (Tandil)	8 S. Brewer 0 5 0	— 719 0 2 Collections 2 6
2 Packets Paper (Tandil)  Phare	8 S. Brewer       0 5 0         9 Mrs. James       0 10 0         1510 Mrs. Knight       0 4 10         1 Mrs. Dear       0 2 8	- 719 0 2 Collections 2 6
2 Packets Paper (Tandil) Phare	8 S. Brewer. 0 5 0 9 Mrs. James. 0 10 0 1510 Mrs. Knight. 0 4 10 1 Mrs. Dear. 0 2 8 Per Miss Hughes, St. Leonards-pn-Sea. 2232 V.W.C.A. 0 6 2	- 719 0 2 Collections 2 6  Per Miss Trowt, Exeter (Receipt No. 6133).
2 Packets Paper (Tandil) . Phare	8 S. Brewer       0 5 0         9 Mrs. James       0 10 0         1510 Mrs. Knight       0 4 10         1 Mrs. Dear       0 2 8         Per Miss Hughes, St. Leonards-on-Sea	
2 Packets Paper (Tandil) Phare	8 S. Brewer       0 5 0         9 Mrs. James       0 10 0         1510 Mrs. Knight       0 4 10         1 Mrs. Dear       0 2 8         Per Miss Hughes, St. Leonards-pn-Sea         2232 Y.W.C.A       0 6 2	- 719 0 2 Collections 2 6  Per Miss Trowt, Exeter (Receipt No. 6133) Mr. Allen Box No. 509 0 1 - Miss Carter 510 0 2
2 Packets Paper (Tandil) Phare	8 S. Brewer       0 5 0         9 Mrs. James       0 10 0         1510 Mrs. Knight       0 4 10         1 Mrs. Dear       0 2 8         Per Miss Hughes, St. Leonards-on-Sea         2232 Y.W.C.A       0 6 2         3 Prayer Circle Box       0 11 0	
2 Packets Paper (Tandil) Phare	8 S. Brewer. 0 5 0 9 Mrs. James. 0 10 0 1510 Mrs. Knight. 0 4 10 1 Mrs. Dear. 0 2 8 Per Miss Hughes, St. Leonards-on-Sea. 2232 Y.W.C.A. 0 6 2 3 Prayer Circle Box. 0 11 0  North America.	
2 Packets Paper (Tandil) Phare	8 S. Brewer. 0 5 0 9 Mrs. James. 0 10 0 1510 Mrs. Knight. 0 4 10 1 Mrs. Dear. 0 2 8 Per Miss Hughes, St. Leonards-on-Sea. 2232 Y.W.C.A. 0 6 2 3 Prayer Circle Box. 0 11 0 North America. Per Rev. Geo. Smith, Toronto.	
2 Packets Paper (Tandil) Phare	8 S. Brewer. 0 5 0 9 Mrs. James. 0 10 0 1510 Mrs. Knight. 0 4 10 1 Mrs. Dear. 0 2 8 Per Miss Hughes, St. Leonards-on-Sea. 2232 Y.W.C.A. 0 6 2 3 Prayer Circle Box. 0 11 0  North America.	
2 Packets Paper (Tandil). Phare	8 S. Brewer. 0 5 0 9 Mrs. James. 0 10 0 1510 Mrs. Knight. 0 4 10 1 Mrs. Dear. 0 2 8 Per Miss Hughes, St. Leonards-on-Sea. 2232 Y.W.C.A. 0 6 2 3 Prayer Circle Box. 0 11 0  North America.  Per Rev. Geo. Smith, Toronto. Details in The Neglected Continent 50 0 0	
2 Packets Paper (Tandil) Phare	8 S. Brewer. 0 5 0 9 Mrs. James. 0 10 0 1510 Mrs. Knight 0 4 10 1 Mrs. Dear 0 2 8 Per Miss Hughes, St. Leonards-pn-Sea. 2232 Y.W.C.A. 0 6 2 3 Prayer Circle Box. 0 11 0  North America.  Per Rev. Geo. Smith, Toronto. Details in The Neglected Continent 50 0 Per Mr. Harvey Farmer, Sudbrook.	
2 Packets Paper (Tandil). Phare	8 S. Brewer. 0 5 0 9 Mrs. James. 0 10 0 1510 Mrs. Knight. 0 4 10 1 Mrs. Dear. 0 2 8 Per Miss Hughes, St. Leonards-on-Sea. 2232 Y.W.C.A. 0 6 2 3 Prayer Circle Box. 0 11 0  North America.  Per Rev. Geo. Smith, Toronto. Details in The Neglected Continent 50 0 0  Per Mr. Harvey Farmer, Sudbrook. (Receipt No. 6331)	
2 Packets Paper (Tandil) . Phare	8 S. Brewer. 0 5 0 9 Mrs. James. 0 10 0 1510 Mrs. Knight. 0 4 10 1 Mrs. Dear. 0 2 8 Per Miss Hughes, St. Leonards-on-Sea. 2232 Y.W.C.A. 0 6 2 3 Prayer Circle Box. 0 11 0  North America.  Per Rev. Geo. Smith, Toronto. Details in The Neglected Continent 50 0 0  Per Mr. Harvey Farmer, Sudbrook. (Reccipt No. 6331)	
2 Packets Paper (Tandil) Phare	8 S. Brewer. 0 5 0 9 Mrs. James. 0 10 0 1510 Mrs. Knight 0 4 10 1 Mrs. Dear 0 2 8 Per Miss Hughes, St. Leonards-pn-Sea. 2232 Y.W.C.A. 0 6 2 3 Prayer Circle Box. 0 11 0  North America.  Per Rev. Geo. Smith, Toronto. Details in The Neglected Continent 50 0  Per Mr. Harvey Farmer, Sudbrook. (Receipt No. 6331) M. J. 1 6 0 M. E. 0 6 2	
2 Packets Paper (Tandil). Phare	8 S. Brewer. 0 5 0 9 Mrs. James. 0 10 0 1510 Mrs. Knight. 0 4 10 1 Mrs. Dear. 0 2 8 Per Miss Hughes, St. Leonards-on-Sea. 2232 Y.W.C.A. 0 6 2 3 Prayer Circle Box. 0 11 0  North America.  Per Rev. Geo. Smith, Toronto. Details in The Neglected Continent 50 0 0  Per Mr. Harvey Farmer, Sudbrook. (Reccipt No. 6331)  M. J. 1 6 0 M. E. 0 6 2 M. A. 0 5 6	
2 Packets Paper (Tandil) . Phare	8 S. Brewer. 0 5 0 9 Mrs. James. 0 10 0 1510 Mrs. Knight. 0 4 10 1 Mrs. Dear. 0 2 8 Per Miss Hughes, St. Leonards-on-Sea. 2232 Y.W.C.A. 0 6 2 3 Prayer Circle Box. 0 11 0  North America.  Per Rev. Geo. Smith, Toronto. Details in The Neglected Continent 50 0  Per Mr. Harvey Farmer, Sudbrook. (Receipt No. 6331)  M. J. 1 6 0 M. E. 0 6 2 M. A. 0 5 6 M. A. 0 9 6	
2 Packets Paper (Tandil).  Phare	8 S. Brewer. 0 5 0 9 Mrs. James. 0 10 0 1510 Mrs. Knight. 0 4 10 1 Mrs. Dear. 0 2 8 Per Miss Hughes, St. Leonards-on-Sea. 2232 Y.W.C.A. 0 6 2 3 Prayer Circle Box. 0 11 0  North America.  Per Rev. Geo. Smith, Toronto. Details in The Neglected Continent 50 0 0  Per Mr. Harvey Farmer, Sudbrook. (Receipt No. 6331)  M. J. 0 6 2 M. A. 0 5 6 M. A. 0 5 6 M. A. 0 9 6 M. Box No. 546 0 10 6	
2 Packets Paper (Tandil) Phare	8 S. Brewer. 0 5 0 9 Mrs. James. 0 10 0 1510 Mrs. Knight. 0 4 10 1 Mrs. Dear. 0 2 8 Per Miss Hughes, St. Leonards-on-Sea. 2232 Y.W.C.A. 0 6 2 3 Prayer Circle Box. 0 11 0  North America.  Per Rev. Geo. Smith, Toronto. Details in The Neglected Continent 50 0 0  Per Mr. Harvey Farmer, Sudbrook. (Receipt No. 6331)  M. J. 1 6 0 M. E. 0 6 2 M. A. 0 5 6 M. A. 0 5 6 M. A. 1 (Ring) 0 9 6 M. Box No. 546 0 10 6 M. 548 0 4 6 M. 548 0 4 6 M. 548 0 4 6	
2 Packets Paper (Tandil) Phare	8 S. Brewer. 0 5 0 9 Mrs. James. 0 10 0 1510 Mrs. Knight. 0 4 10 1 Mrs. Dear. 0 2 8 Per Miss Hughes, St. Leonards-on-Sea. 2232 Y.W.C.A. 0 6 2 3 Prayer Circle Box. 0 11 0  North America.  Per Rev. Geo. Smith, Toronto. Details in The Neglected Continent 50 0 0  Per Mr. Harvey Farmer, Sudbrook. (Reccipt No. 6331)  M. J. 1 6 0 M. E. 0 6 2 M. A. 0 5 6 M. A. 1 (Ring) 0 9 6 M. Box No. 546 0 10 6 M. 547 0 5 6 M. 548 0 4 6 M. 578 0 3 3	
2 Packets Paper (Tandil)  Phare	8 S. Brewer. 0 5 0 9 Mrs. James. 0 10 0 1510 Mrs. Knight. 0 4 10 1 Mrs. Dear. 0 2 8 Per Miss Hughes, St. Leonards-on-Sea. 2232 Y.W.C.A. 0 6 2 3 Prayer Circle Box. 0 11 0  North America.  Per Rev. Geo. Smith, Toronto. Details in The Neglected Continent 50 0  Per Mr. Harvey Farmer, Sudbrook. (Receipt No. 6331)  M. J. 1 6 0 M. E. 0 6 2 M. A. 0 5 6 M. A. 1 (Ring) 0 9 6 Box No. 546 0 10 6 Box No. 546 0 10 6  - 547 0 5 6 - 548 0 4 6 - 578 0 3 3 - 579 0 1 9	
2 Packets Paper (Tandil) Phare	8 S. Brewer. 0 5 0 9 Mrs. James. 0 10 0 1510 Mrs. Knight. 0 4 10 1 Mrs. Dear. 0 2 8 Per Miss Hughes, St. Leonards-on-Sea. 2232 Y.W.C.A. 0 6 2 3 Prayer Circle Box. 0 11 0  North America.  Per Rev. Geo. Smith, Toronto. Details in The Neglected Continent 50 0  Per Mr. Harvey Farmer, Sudbrook. (Receipt No. 6331)  M. J. 1 6 0 M. E. 0 6 2 M. A. 0 5 6 M. A. 1 (Ring) 0 9 6 Box No. 546 0 10 6 Box No. 546 0 10 6  - 547 0 5 6 - 548 0 4 6 - 578 0 3 3 - 579 0 1 9	
2 Packets Paper (Tandil)  Phare	8 S. Brewer. 0 5 0 9 Mrs. James. 0 10 0 1510 Mrs. Knight. 0 4 10 1 Mrs. Dear. 0 2 8 Per Miss Hughes, St. Leonards-on-Sea. 2232 Y.W.C.A. 0 6 2 3 Prayer Circle Box. 0 11 0  North America.  Per Rev. Geo. Smith, Toronto. Details in The Neglected Continent 50 0  Per Mr. Harvey Farmer, Sudbrook. (Receipt No. 6331)  M. J. 1 6 0 M. E. 0 6 2 M. A. 0 5 6 M. A. 1 (Ring) 0 9 6 Box No. 546 0 10 6 Box No. 546 0 10 6  - 547 0 5 6 - 548 0 4 6 - 578 0 3 3 - 579 0 1 9	
2 Packets Paper (Tandil)  Phare	8 S. Brewer. 0 5 0 9 Mrs. James. 0 10 0 1510 Mrs. Knight. 0 4 10 1 Mrs. Dear. 0 2 8 Per Miss Hughes, St. Leonards-on-Sea. 2232 Y.W.C.A. 0 6 2 3 Prayer Circle Box. 0 11 0  North America.  Per Rev. Geo. Smith, Toronto. Details in The Neglected Continent 50 0  Per Mr. Harvey Farmer, Sudbrook. (Receipt No. 6331)  M. J. 1 6 0 M. E. 0 6 2 M. A. 0 5 6 M. A. 1 (Ring) 0 9 6 Box No. 546 0 10 6 Box No. 546 0 10 6  - 547 0 5 6 - 548 0 4 6 - 578 0 3 3 - 579 0 1 9	- 719 0 2 Collections 0 2 6  Per Miss Trowt, Exeter (Receipt No. 6133).  - Mr. AllenBox No. 509 0 1 - Miss Carter 510 0 2 - Miss Hodge 512 0 2 - Miss Pinn 513 0 5 - Mr. and Mrs. Showers 515 0 1 - Mr. and Mrs. Stone - 516 0 8 - Miss Easterling 517 0 1 - Mrs. Guests Class - 519 0 0 - Miss W. May 520 0 2 - Miss Trowt 521 0 2 - Mrs. Godfrey 523 0 2 - Mr. and Mrs. H Pinn 524 0 3 - Y.W.C.A 525 1 0 - Miss Tuckett 526 0 1 - Subscriptions 1 6  Field Acknowledgments—Brazil.  8998 C. D. E., per Rev. D. M. Stearns * 8500
2 Packets Paper (Tandil)  7. Phare	8 S. Brewer. 0 5 0 9 Mrs. James. 0 10 0 1510 Mrs. Knight. 0 4 10 1 Mrs. Dear. 0 2 8 Per Miss Hughes, St. Leonards-on-Sea. 2232 Y.W.C.A. 0 6 2 3 Prayer Circle Box. 0 11 0  North America.  Per Rev. Geo. Smith, Toronto. Details in The Neglected Continent 50 0  Per Mr. Harvey Farmer, Sudbrook. (Receipt No. 6331)  M. J. 1 6 0 M. E. 0 6 2 M. A. 0 5 6 M. A. 1 (Ring) 0 9 6 Box No. 546 0 10 6 Box No. 546 0 10 6  - 547 0 5 6 - 548 0 4 6 - 578 0 3 3 - 579 0 1 9	- 719
2 Packets Paper (Tandil)  A. Phare	8 S. Brewer. 0 5 0 9 Mrs. James. 0 10 0 1510 Mrs. Knight. 0 4 10 1 Mrs. Dear. 0 2 8 Per Miss Hughes, St. Leonards-on-Sea. 2232 Y.W.C.A. 0 6 2 3 Prayer Circle Box. 0 11 0  North America.  Per Rev. Geo. Smith, Toronto. Details in The Neglected Continent 50 0 0  Per Mr. Harvey Farmer, Sudbrook. (Reccipt No. 6331)  M. J. 1 6 0 M. J. 0 5 6 M. A. 0 5 6 M. 0	Per Miss Trowt, Exeter (Receipt No. 6133).  Mr. AllenBox No. 509 0 1  Miss Carter
2 Packets Paper (Tandil)  b. Phare	8 S. Brewer. 0 5 0 9 Mrs. James. 0 10 0 1510 Mrs. Knight. 0 4 10 1 Mrs. Dear. 0 2 8 Per Miss Hughes, St. Leonards-on-Sea. 2232 Y.W.C.A. 0 6 2 3 Prayer Circle Box. 0 11 0  North America.  Per Rev. Geo. Smith, Toronto. Details in The Neglected Continent 50 0 0  Per Mr. Harvey Farmer, Sudbrook. (Receipt No. 6331)  M. J. 1 6 0 M. E. 0 6 2 M. A. 0 5 6 M. A. 0 5 6 M. A. 1 (Ring) 0 9 6 M. Box No. 546 0 10 6 M. Box No. 546	Per Miss Trowt, Exeter (Receipt No. 6133).  Mr. AllenBox No. 509 0 1  Miss Carter510 0 2  Miss Hodge512 0 2  Miss Pinn513 0 5  Mr. and Mrs. Stone - 516 0 1  Mr. and Mrs. Stone - 510 0 2  Miss Easterling517 0 1  Mrs. Guests' Class519 0 0 2  Miss W. May520 0 2  Miss Trowt521 0 2  Mrs. Godfrey523 0 2  Mr. and Mrs. H.  Pinn524 0 3  - Y.W.C.A525 1 0  Miss Tuckett
2 Packets Paper (Tandil)  A. Phare	8 S. Brewer. 0 5 0 9 Mrs. James. 0 10 0 1510 Mrs. Knight. 0 4 10 1 Mrs. Dear. 0 2 8 Per Miss Hughes, St. Leonards-on-Sea. 2232 Y.W.C.A. 0 6 2 3 Prayer Circle Box. 0 11 0  North America.  Per Rev. Geo. Smith, Toronto. Details in The Neglected Continent 50 0 0  Per Mr. Harvey Farmer, Sudbrook. (Reccipt No. 6331)  M. J. 1 6 0 M. J. 0 5 6 M. A. 0 5 6 M. 0	Per Miss Trowt, Exeter (Receipt No. 6133).  Mr. AllenBox No. 509 0 1  Miss Carter

### Christ Church Missionary Conference.

OCTOBER 13-19, 1913.

Beginning Monday night, October 13th, and continuing through Sunday, October 19th (excepting Saturday night), there will be conducted at Christ Church, a Missionary Conference for the purpose of studying the Bible in relation to Missionary work and giving ourselves to prayer for Missions and Missionaries.

The Conference will be strictly inter-denominational, and all Christians are cordially invited to join with us in making it an occasion worthy of the great cause for which it is held.

Further information can be obtained from Rev. J. ALFRED KAYE, Christ Church, Westminster Bridge Road, London, S.W.





Vol. II., No. 18.

THE CONTINENT OF OPPORTUNITY

October, 1913

## notes &

"CONTINUE IN PRAYER." The dense spiritual darkness that envelops South
America is not to be disPrayer. pelled by intermittent, spasmodic prayer. Satan's seat is there, and the forces of darkness are firmly entrenched in that land; and only the mighty power of the Spirit of God can prevail against such a foe.



How feeble, how inadequate are our forces to go up against such an enemy unless supported by a strong praying base. But, oh! possibilities. what might be done for God in South America, even by that feeble band, if the forces of heaven were marshalled beside them, by means of prevailing and continual prayer.



It has become a commonplace to say that we may do as much for South America by way of the Throne of Prayer Grace as though we went Missionaries. in person to the field, provided we are as earnest and persevering in prayer as we should be in the work while there. But, though a commonplace, how many of us have realized all that it involves in possibilities of service on behalf of the dark Continent?

We earnestly invite all our readers to join us during this autumn and winter in a strong campaign of A Prayer prevailing prayer on behalf

notices

A Prayer Campaign. in a strong campaign of prevailing prayer on behalf of South America. God Himself is inviting us to

attempt great things, by throwing wide the once-closed doors of that land; while Satan is putting all his forces in the field against us, to hinder the conquest of South America for Christ. Let us make prayer for this Continent a definite service for our Master.



Our friends will be glad to learn that we are about to join hands with another

Joining Hands. Society, which has done excellent work for many years in Brazil, thus justifying our name of an "Evangelical

Union." The "Help for Brazil" Mission, founded by Dr. R. Kalley, was among the first permanent efforts to establish the Gospel in Brazil, and much of the best native work to-day in that great Republic owes its beginnings to that Mission. We heartily welcome this union, which we are assured will strengthen the forces of the Gospel at work in South America.

Next month we hope to publish an account of this Mission, with further details of the union.

### "SOUTH AMERICA."

We have had repeated requests for collecting cards to be used in the interests of the work, and we have

Ways of now had such a card prepared. While a box is left at home—and sometimes, we

fear, in a not too prominent position—a card can be carried about, and many opportunities present themselves of using it to good advantage, not only to receive subscriptions, but also to introduce the work and the needs of South America. Let us send you some of these cards for use in your Circle, your Bible Class, or Young People's Meeting.



We would urge all our readers, during the coming months, to do their utmost to increase the circulation, and so the usefulness, of this Magazine.



WE have repeatedly asked for help from our friends in arranging meetings in the interests of South America, Opportunities and we are grateful for the Wanted. response we have had and the fellowship of our readers in this work. There may be many, however, who, while unable to arrange a meeting in connection with their Church, could gather a few friends together at home to hear of South America and the work of the E.U.S.A. We shall gladly welcome opportunities of addressing such meetings if in your neighbourhood. Look up the list of forthcoming meetings published month by month, and try to arrange for a drawing-room meeting when we have a deputation in your



district.

MR. AND MRS. SEARS have arrived home on furlough from Peru. Mr. Sears had a very sharp attack of Welcome dysentery in the early part of the year, and has been in very poor health since. We trust that his stay in the homeland will give him the rest and refreshment necessary to a complete restoration to health.

AREQUIPA, where Mr. and Mrs. Sears have been stationed latterly, although rejoicing in a beautiful climate and Earthquake. almost continual sunshine, is subject to frequent earthquakes, and shortly before our friends left, an earthquake of exceptional violence was experienced—the worst that has been known in the city for fifteen years. Much damage was done, and the Mission house suffered somewhat. Official records state that, had the movement lasted another thirty seconds, the destruction of the city would have been complete.



As can be understood, the shock to our workers was severe. Miss Found, our new nurse, had not been long

Trying in the city, and this must have been a terrifying welcome to the scene of

her future labours. Our friends in these circumstances need much prayer; one's nerves are apt to get overstrained with prolonged residence under such conditions.



Dr. And Mrs. Fenn, who had hoped to sail on the 19th September with Miss

Our outgoing Swainson, were compelled to postpone their departure for a week or two, and are now sailing on October 2nd, on

the "Victoria" from Liverpool. Will friends pray very definitely for Dr. and Mrs. Fenn, and for the important work to which they go in Cuzco? Pray also for Mrs. Fenn, who has been rather run down in health recently, that the voyage may be blessed to her complete recovery.



Our funds are very, very low. The needs of the work are great and pressing.

One Thousand Pounds per month are required to keep the work going, and more will be required if we are to reach out and respond to the many, many calls for help that reach us continually. Pray for us. There is abundant to supply all our needs; it only waits to be released by prayer.



Photo by]

Our Harvest Festival Decorations.

[T. E. Payne.

# Our First Harvest Festival.

By Edward M. Foster.



HERE are two dates which have impressed themselves on the minds of all here, as signifying events the memory of which will remain with us through all time.

I refer to April 20th and June 1st.

April 20th will ever be remembered as the day on which we had the privilege and responsibility of commencing Evangelistic services among the Indians here. It was by no means the first time that many of them had heard the Gospel. No opportunity has been lost by those who have laboured here to commend the Gospel to the Indians, both individually and collectively, in the intervals of rest, and as they have ministered to the sick; but it was the first time that these people had been gathered together for a Gospel Service.

How great was our joy! To our dear Brother Payne it was the fulfilment of a desire as old as his connection with the Farm; to my wife and myself, but recently arrived, it was a unique opportunity and a grave responsibility. I shall never forget the experience that was mine as I stood before these dear people. I have since tried to analyse my feelings, but with little

success. Uppermost, however, was the feeling of responsibility lest I should fail to commend the Gospel of Christ of which in truth there is so much need.

And our "Cathedral," what of that? A few days previously it had been a storeroom and served also as a bedroom for our senior boy. We made another room habitable for the boy, and the stores found another resting-place. The room was then cleaned and whitewashed and thus converted into our meeting-room and school. That first Sunday morning our furniture consisted of a table, an organ, two chairs borrowed from the house, and a tree trunk. For the most part the men stood around the walls. and the women squatted on the mud floor, a few nursing their babies as English mothers would do; but most of them with their babies tied on their backs, the little brown faces peeping over the mothers' shoulders. One of the most cheering things in the preparation of this room was the willingness of the boy to shift his quarters, and the gusto with which he cleaned and whitewashed the room for us; happy in the thought that at last the opportunity for learning for which he had longed so earnestly

### "SOUTH AMERICA."

was really coming. There are many such here, ready and eager to learn when the

opportunity presents itself.

It is, however, the latter date, June 1st, that I want principally to write about on this occasion. On that day we celebrated our first Harvest Thanksgiving. It was not only our first, but so far as we know, it WAS THE FIRST THAT HAS EVER BEEN HELD IN THE COUNTRY. It needed a good deal of explaining to get the idea into the minds of the Indians, but at last they began to understand. I fear at first they thought that we were asking for gifts on our own behalf, but before the festival was over I think all understood that our intention was only that of giving thanks to our Father and theirs for the bountiful harvest He had bestowed.

On the Saturday before, all the women and children walked into Calca, the nearest village, from whence they brought flowers for the decorations. The men brought some of their best potatoes, etc., and the Farm supplied examples of its best products. The ladies here—Mrs. Stockwell, Miss Payne, and my wife—gave themselves industriously to the decorations, not the least effective of which was the text "Dios es amor" (God is love), worked on a piece of dark material in maize-cobs. They, and we, had the reward of our labours in the wonder

of the Indians, expressed more in their faces than in words.

We tried through this Thanksgiving Service to make the people understand the truth of the words written in the maize-cobs: that the bountiful harvest which they had themselves gathered from the Farm-land was indeed a token of the love of God to all His children. That we should look upon the giver of every good and perfect gift as a Father: that we should worship our God out in the open air, in His glorious sunshine, was an unheard-of thing to some of these folk, whose idea of worshipping God is by means of a decorated doll before a tawdry altar in the dim light of candles.

We had selected this date owing to the fact that there were many more Indians with us. It is the custom at harvesttime for those who live away in the Punas to come down to assist, thus augmenting the number of men who live in the immediate neighbourhood of the Farm and who do the regular routine work. Thus we had not only an addition to numbers, but to the picturesqueness of the scene. It was most interesting to see these men come into the service in single file. First came the chief in his many-coloured poncho and cap, followed by the rest of his men in the order of their importance in the village, all similarly arrayed. It is usual for these



Photo by] The Congregation at our Harvest Festival.

T. E. Payne.

#### OUR FIRST HARVEST FESTIVAL.

Indians to wear a hand-woven cap of many colours and designs, which fits closely over their long hair, and over this cap a broad-brimmed hat. When they enter a house, or when they speak to any one, they remove the hat, but the cap remains on. These coloured caps and ponchos, mingling with the decorations of the room, gave us, who are used to a more sombre garb, a feeling of festivity in addition to the sentiment attached to our Thanksgiving Service.

The first service commenced at 7.30 a.m., half-an-hour later than usual. We began by singing in English "Come, ye thankful people, come." It was first explained that this is the Thanksgiving Song of the English people. As we sang, gladly, with heart and voice, our thoughts naturally running back to Home and the many occasions connected with the singing of the old hymn, we watched the Indians as they listened to the strange song; and as the dark faces lighted up we felt that they too were catching the spirit of what we sang, though unable to express it.

After the singing of this hymn the service proceeded. The hymns and reading were in Spanish; the prayers and address in Quechua. What a joy it was for us to listen to our Brother Cartagena, who had come from Cuzco for the occasion, as he spoke to these people in their own tongue, and led their thoughts from the things of nature to the things of God. A great interest was manifested in the entire proceedings, but especially was this the case in the address. Would that we could know what was passing in the minds of these people as they listened to the story of redeeming love told in their own language. We can but hope that some ray of divine light pierced the darkness of their poor ignorant minds.

I have constantly felt, as I have spoken from Sunday to Sunday to these people, that for many of them the benefits of the service are very small. Only about a third of those who attend really understand enough Spanish to follow one, and our hope has been that those who understood would pass on the message to those who did not. We are, therefore, looking eagerly forward to the advent of our Brother Cartagena in a few weeks, since he will be able to preach

directly to the people in their mother tongue. Our gain will, however, be a severe loss to Cuzco, for his coming to us leaves the burden of the work there, once more, on the shoulders of our Brother Mr. Austin. Is there none who will help the Lord's work and relieve our brother by supplying the funds (£80 per year), to support another native helper in Cuzco?

I feel I must just add a word of our schoolwork. Some time ago we decided to gather the Indian children and the Farm hands together in the evenings and begin teaching. They responded gladly to our invitation and attend regularly and work willingly. Our scholars are of all sizes and ages, from the ragged little Indian of six to the fathers of families. How they labour over the simple letters and figures -hard rough hands that all these years have worked in the fields, trying to handle a pencil, and write the simple copies that are set them. The old ones, I fear, will never get very far, but the young folk who are so eager will soon be reading and writing, and from these first steps go on to better and greater things. We are teaching them one or two simple hymns in Spanish, and after school, when the slates have been packed away and the register marked, they gather round happily to sing their hymn, after which a story from the Book of Books is told them in simple language, and a prayer offered for help in the daily work and the evening lessons. Then all join in repeating the Lord's Prayer, and school is over. It is a happy hour, although perhaps (and especially these harvest days) both teachers and scholars may be very tired with the day's work when they come to school at night. Though the Farm harvest is practically over for this year, in our school it is just the sowing time. Who shall say what this harvest will bring?

We desire to thank all the friends in the Homeland who are constantly praying for us, and to ask them to give thanks for the Evangelistic and School Work now being carried on. When on your Prayer Calendars you read our names, do not think of us as being in the capital, but with us remember URCO and its needs, giving thanks for all God's goodness to us here.

# Our New Missionaries.

Speed Thy servants, Saviour, speed them,
Thou art Lord of winds and waves;
They were bound, but Thou hast freed them,
Now they go to free the slaves;
Be Thou with them;
'Tis Thine arm alone that saves.

Friends, and home, and all forsaking.
Lord, they go at Thy command;
As their stay, Thy promise taking,
While they traverse sea and land;
O be with them!
Lead them safely by the hand.



When they reach the land of strangers, And the prospect dark appears, Nothing seen but toils and dangers, Nothing felt but doubts and fears. Be Thou with them: Hear their sighs and count their tears.

When they think of home, now dearer
Than it ever seemed before,
Bring the promised glory nearer,
Let them see that peaceful shore.
Where Thy people
Rest from toil, and weep no more.

#### DR. ROBERT M. FENN.

Albert R. Fenn, who as pastor in England was much interested in Spain, went to the latter country with his wife and four children



Dr. Robert M. Fenn.

in 1869, Robert (now Dr. R. M. Fenn) being the youngest. While receiving education at Exeter and in Switzerland, he was a soulseeker and was used of God to bring his school fellows to Christ. At seventeen he

became a student in Edinburgh University, and four years later took his degree in Medicine. Shortly afterwards, during his father's illness and absence from Spain, he took principal charge of the Evangelical Church and Schools under his father's directions in Madrid.

Later on, he was most remarkably led to Manchester, where for seventeen years he has laboured as Medical Missionary, and after a course of studies at the Manchester Baptist College, he took charge (between five and six years ago) of a Baptist Church in that city, which charge he has relinquished together with the Medical Mission, in order to go to Cuzco.

#### MRS. ROBERT M. FENN,

Her paternal grandfather, the Hon. J. C. Agostini, a barrister of title in Rome, was one of three who proclaimed a republic in

that city in 1848, and turned one of the bells of the Vatican into medals to commemorate the event. The Republic lasted but a few days, and those who proclaimed it fled. Mr. Agostini came to England,



Mrs. Robert M. Fenn.

with his son L. G. Agostini, where he stayed till his death, and where his son remained for education. The Hon. L. G. Agostini later settled in Tarragona, Spain, where his daughter Beatriz (now Mrs. Fenn) was born, and where he is now the U.S. Cosnul. Beatriz was educated at San Sebastian and Biarritz. In the former place she gave her heart to God.

She continued her education in connection with the Barcelona University, whose diploma she holds, and later took up teaching in Spain. After a short time in Syria, she continued her profession in Spain, Germany and England, regarding her work always as sacred for Christ.

#### OUR NEW MISSIONARIES.

### TO OUR MISSIONARIES.

It is great to be out where the fight is strong, To be where the heaviest troops belong, And to fight for man and God.

O, it seams the face and it dries the brain; It strains the arm till one's friend is Pain, In the fight for man and God.

But it's great to be out where the fight is strong, To be where the heaviest troops belong, And to fight for man and God.

Cleland McAfee in The Missionary Voice.



Miss E. M. Swainson is a native of the historic and lovely of Wells, in city Somerset. She was educated at the County Secondary School there, afterwards acting for a while as assistantteacher in the same school. After taking her teacher's government certificate, she took charge for six years of the mixed school at Easton, three miles from her home. There she found opportunity for much spiritual work amongst her pupils, of whom she will always have a most affectionate remembrance, as indeed, of many others beside the children. While there, she added to her first class teaching certificate the LL.A.





degree, taking the Honours course of study in all subjects but one, and winning the highest position attainable in the Honours list in Science and English Literature.

For the last few months she has studied medicine and simple surgery at the London Homeopathic Hospital, and will be using this knowledge in dispensary work at Tandil.

Miss Swainson believes strongly in bringing children to Christ in the earliest dawn of conscious life, and has proved invariably in her work amongst them that no one charms and educates children like the Master Himself, to whom a true teacher can always lead them.

Miss Swainson is very grateful to the friends who have so kindly and generously responded to the appeal for help in the establishment of the School at Tandil, Argentina, and tenders them her hearty thanks for gifts, both of materials and money.

## How we may Help the Work in Lima.

RS. MILLHAM, who is now at home on furlough from Peru with her husband, sends us the following notes of certain needs in connection with the work in

Lima, and we feel sure that there are many who would be glad to respond to this appeal and thus help the work among the women of that city. Mrs. Millham writes:—

"Week by week the women of the Church meet for an hour's needlework, after which we have a cup of tea, which is followed by a short address, some singing, and prayer. So far the women have been making things chiefly for themselves, but on my return

I intend to get them interested in the nursing work on the other stations, and encourage them to garments make for the little ones who so often come into the world utterly unprepared for, and also for the destitute mothers. Gifts of suitable material for this work would be very gladly welcomed, and I should be glad to give information or details as to what would be most suitable, to any friends who would care to help us.

"We also have, once a month, a little social gathering for the women at the Mission house, and to this many bring their friends who would hesitate to enter a Protestant Mission Hall. It also makes a little change in their hard and monotonous lives. For these women's meetings we very badly need a small portable organ, which would make them much more attractive and be a real help in our services. Will some friend help us in this?

"Finally, I want to ask special help for one of our Church members who, through a sad accident, has been incapacitated for work. Señora Manrique had the misfortune, some months ago, to cut her foot rather badly, and through lack of attention, bloodpoisoning set in. The doctor, on seeing it, ordered her at once to the hospital, and the foot was amputated. But it was too late. Part of the leg had also become infected, and this, too, had to be amputated in order to prevent further trouble. After almost three months of much pain and suffering, the poor woman had sufficiently recovered to leave the hospital. The question then arose as to what she could do to earn a living. She was absolutely alone in the

Running after the Football. Lima Sunday School Treat.

to whom she could look for help. Twice we tried to get her into a Home of Refuge, but on both occasions we were refused because Señora Manrique is a Protestant, and will not consent to go to confession. Another lady member of the Church has now kindly offered her a home, but she is too poor to keep her entirely, and Señora Manrique struggling on to the best of her ability, earning a few cents here

world, with no one

and there by taking in needlework.

"If we could provide this sorely-tried sister with a hand sewing-machine, she would be able to get quite a little work and keep herself from destitution. On my return to Peru I am hoping to be able to take back such a machine for this poor woman, and so enable her to gain a livelihood. Who will help me to do this?"

Contributions towards any of these needs will be gladly received at the office on behalf of Mrs. Millham.

# The Wales of Argentina.

By Robert F. Elder.

For places referred to in this article see Map issued with May, 1913, number of "South America."



ORTY-EIGHT years ago a company of Welsh, impelled by that strange hunger for the new and unknown that makes some people leave the best homes in

the best of countries, to enter untamed regions and endure unimagined hardships, landed in that part of the old Patagonia now known as Chubut.

That mysterious hunger is surely part of God's way of solving the problem of overcrowding in some parts, and of populating the waste lands in others of this great world of His.

These Welsh were brave men and women who have worked wonders. They settled in a valley, with a great depth of the richest alluvial soil, but on which nothing grew but scraggy scrub, owing to the exceedingly low rainfall, through which winds a deep, silent, murky and treacherous river, and at the back of which rise poverty-stricken, shingly hills, extending back for leagues and leagues, dotted with low scrub as the only form of vegetation, and capable of carrying only from 1,000 to 1,500 sheep to the square league.

With these settlers it was not a case of "you tickle the soil and it laughs in a harvest." However, only water was needed to transform that desert valley into fertile agricultural land. What could not be obtained from the clouds they decided to take from the river. With spade and shovel, dray and scoop, these big-hearted men, encouraged by some of the truest and most patient of women, set to work, constructed weirs, dug out canals and ditches, levelled off the uneven parts of the land, and so harnessed the River Chubut as to make it water the 400 farms into which the valley was originally divided. By their dogged industry they have changed the whole face of nature. Many suffered great hardships, but these are history now, told of to visitors or the grandchildren at the fireside, and almost eclipsed by the sense of victory they feel to-day, as they reap some of the best wheat, lucerne and fruit that can be produced in the world.

These Welsh pioneers had been religious men and women in their own land, and they did not leave their religion behind them when they left their own land. Preachers of the Gospel were sought and chapels erected, so that to-day there are twelve chapels and six ministers. Though some of these chapels bear denominational names, most of them are to all intents and purposes union churches, in which Congregationalists, Calvinistic Methodists, and Baptists fraternize and seek to live in harmony. To minister to those of the English-speaking community who do not understand Welsh, there is an Evangelical Church of England clergyman.

About the same time as the Revival in Wales, a revival took place in the valley. Although there were notable exceptions, the majority up to that time had not been concerned about the spiritual welfare of their Spanish-speaking neighbours. None of their ministers speaks Spanish well enough to preach in it. The general attitude was largely that of the average church member in London towards the Italian ice cream men they see in the streets.

But the Spirit of the Lord touched many hearts. Their vision was enlarged. They became ashamed of their past neglect. They knew that they should be witnesses for the Lord amongst the other peoples, and began to feel that perhaps that was why God had brought them to the valley. A representative committee was formed to consider how best to undertake the evangelization of their neighbours who did not understand Welsh. This led to an invitation being extended to Mr. William Roberts, then in Coronel Suarez, to visit them and hold special meetings. Later they applied to our Society to provide a man, preferably Mr. Roberts, who would give himself up to

#### SOUTH AMERICA.

work in Spanish, promising to be responsible for £125 a year towards his support. This we all felt to be a call from God. So in June 1909, Mr. Roberts left Coronel Suarez and proceeded to Chubut. He makes Trelew his centre, and from it works Gaiman, Rawson and Madryn, with occasional meetings in the country chapels.

In response to an invitation to conduct a special mission, I spent most of last January

speaking, being just as cosmopolitan as the rest of the Republic. In the country districts the Welsh are in the majority. It would seem that the Welsh are now slightly in the minority in the whole valley, it being estimated that there are about 3,000 Welsh and their descendants, and perhaps some 4,000 of other nationalities.

My first week's work was in English amongst the Welsh people. Two meetings a day were



A Patagonian Sunday School. Mr. and Mrs. William Roberts are together in the centre of the back row.

in Chubut. It took nearly five days in the steamer from Buenos Aires to Madryn, calling at San Antonio en route. Chubut was a new world to me. I met more British people, and heard more English, and saw more British goods for sale, in one day than in a year in our ordinary work in the Province of Buenos Aires. At the same time, in the towns the majority of the people are Spanish

held at different centres. Notwithstanding the fact that it was summer, and harvest just commencing, there were good attendances at both afternoon and evening meetings. It was an inspiring sight to see buggies emerging from clouds of dust in all directions and arriving at the chapel, and some of the strong, hardy and hearty farmers who have transformed that valley, coming with their

#### THE WALES OF ARGENTINA.

families, hitching their horses to the fence on the road, standing in groups outside until the hour of starting, and then reverently entering the place they have built to the glory of God and for the help of their souls. What a warm-hearted people they are! It was an inspiration to preach to them. How I wished I could preach in Welsh!

If one of the good Welsh preachers, Elvet Lewis for example, ever needs a three months' change, he could not do better than make for Chubut. He would have the time of his life amongst these people and give them the time of their life, and be in entirely new surroundings.

Some truly noble men and women were met during those days. N. Vachel Lindsay might have had one of them in mind when he wrote:

"He read by night, he built his world by day,
The farm and house of God to him were one;
For forty years he preached and ploughed and
wrought—

A statesman in the fields who bent to none."

As I saw some of those fine-looking young men and women, Argentine born, listening intently to my messages, I had visions about which I could not but tell them. They have Welsh blood. Wales gave Roger Williams, John Williams, Griffith John, Hugh Price Hughes and Lloyd George to the world. With that in mind it was surely pardonable to see in some of these young people future preachers and statesmen, who may influence the future history of Argentina. A goodly number testified to blessing received.

And then the homes! Those delightful old-world homes in a new country! are not palatial, it is true, but really " homelike," that is the word. The hospitality of the friends we visited would be hard to surpass. Many of these homes possess quite decent libraries, of books old and new. In several I saw the Christian Herald and the Review. of Reviews. It was delightful to see in the house of one young farmer, who is on the Town Council of Gaiman, some of the best and most up-to-date books on music and its history, and on another shelf works by Maclaren, Campbell Morgan, Charles Brown and Jowett, as well as older authors, and to find on the sofa some of the best British papers and magazines.

Unfortunately there is another side to all this, which is causing the gravest concern

to some of the best people and to the ministers I met. Many of the second generation are becoming more influenced by the other peoples who are coming than by their fathers and ministers. It is naturally difficult for some of them to look at things through the eyes of their fathers and grandfathers. The whole surroundings are so different from Wales. It is the same problem as New Zealand, Australia and Canada have to face with the second and third generations, with the added difficulty that in Chubut the political, social and religious methods of thought are different. Hence there is a section of the young people growing up indifferent to the claims of Christ, and it is to be feared, if my informants are correct, in some cases to moral restraint also.

There are serious problems ahead of them, and it is my firm conviction that the work of the E.U.S.A. is to be a potent factor in solving them.

The preaching of the Gospel in the national language, the evangelization of the people of other nationalities, and the accustoming of the young people to the thought that the same Gospel that gripped and held their Welsh fathers is doing the same for men and women throughout Argentina, will let them get away from the mistaken idea that to be a fervent Christian is simply a Welsh peculiarity, and may thus help to arrest the drift some good men note and lament.

The other fortnight was devoted chiefly to meetings in Spanish, and we had some fine meetings in Rawson, Gaiman and Trelew. In each place there are people who seem really interested in the Gospel, and who testified to blessing received through the meetings.

There is a larger proportion of sincere Roman Catholics down there than we are accustomed to in Tres Arroyos and surrounding districts. But as I went round with Mr. Roberts, the same anti-clerical spirit was manifested by the majority of the men and some of the women.

Thirty-two addresses were given during the three weeks' stay. At some of our meetings in Trelew we had a group of Indians present. There are still twenty-nine families of them in the Territory. They have just petitioned the Government for a concession of land on which to live, and a square league

#### SOUTH AMERICA.

of land has been granted to each family. It was evident from their faces that they could understand well what I was saying. Their chief was taught to read the New Testament in Welsh, by a Christian Welshman, who had the Missionary spirit. Although they live too far away for Mr. Roberts to visit them, some of them attend his meetings occasionally when they come to town.

The most interesting incident of the visit, to me, was the meeting of two Christian men who live some 300 miles inland at a place called Cari Lauquen. One of them had made that journey (as far as from London to Edinburgh, I think, taking fourteen days on the road) to apply for

baptism.

Their history is interesting. Over twenty years ago, one of them, Señor Ibañez, was converted in Chile. Soon after, he moved to this side of the Andes. For a time he went back spiritually, but a visit to his old home, and the subsequent study of the Bible, and of Christian literature he brought back, was the means of his restoration. It was laid on his heart to do something for his neighbours, so he started a weekly meeting in his house, inviting the neighbours to come. There, all alone, that simple man has testified to the love and power of Christ for years, and a few have been led to the Lord. A room has been built and set apart for this service and furnished by money given by his little congregation. Occasionally some of them make that long journey for stores, attend the meetings in Trelew, and receive spiritual stimulus. This time Señor Ibañez brought one of his converts with him, to ask Mr. Roberts to baptize him. He was able to give a good clear testimony, so he was baptized on January the 26th.

After a morning service at Treorchy, some five miles from Trelew, in which we had the hymns in Welsh, half of my sermon in English and the other half in Spanish, we went to the farm of Mr. Rhys Thomas for dinner. Then a short service was held in their dining-room, after which, accompanied by some of the neighbours, we went to the river near, and with the company standing under the weeping willows on the bank, Mr. Roberts baptized Señor Riveras in the river.

We then drove back to Trelew for the Sunday School, after which we had an historic gathering, for we celebrated the Lord's supper for the first time in Spanish, in the Territory. It was but a little company. Mr. and Mrs. Roberts, the two men from Cari Lauquen (who partook of it for the first time in their lives), Mr. G. W. Sallis (one of Müller's old boys, who does him credit, and a former member of the historic Salendine Nook Church, Huddersfield), and myself. The joy-light that radiated from the faces of those two men was a sight to behold. They said it was a great day for them. It was for us all. Now they will be getting near their homes once more, as I write a fortnight after they yoked their teams and started on their long return journey.

God has witnesses where we little dream of. Let us pray for those Welsh people in Chubut, with their six ministers; for the Rev. Percy Class in his ministrations in English; for Mr. Roberts in his Spanish work; for Señor Ibañez and his little flock away in the interior; and those Indian families who will be settling on their new land.

# A Missionary Tour to the Pampa.

By H. F. Schmitt.

HE Pampa is one of ten great territories which the Argentine is proud to possess.

The inhabitants number over 65,000. Having felt for some

time past their need of the Gospel message, I one day set out with a young Spanish brother, who went in the capacity of a colporteur, to visit the German-Russian farmers affiliated to the Church in Coronel Suarez.

After a two days' tedious train journey we arrived at Alpachiri, and proceeded next day in carro-ruso, some seven miles in the camp.

#### A MISSIONARY TOUR TO THE PAMPA.

We were well supplied with Christian literature in Spanish, Italian, and German, which we freely distributed on our way.

A meeting was arranged for our first evening, when a good many people attended. Next day we visited a number of families eighteen miles away, sold some Bibles, and held a meeting in the evening. And what a day it was! Leaving about 7.0 a.m. the next day, we visited some other families, distributing literature and selling some Bibles. We had another evening meeting, and reached home at 1.0 a.m. on Sunday. That was a full day. We had three services and Sunday School, and we felt the gracious presence of the Saviour.

Next day we left for Remecó, a distance

of some forty-five miles, where some Spanish brethren affiliated to the Church were expecting us. We had a very awkward journey, and lost our way near some dried-up salt lakes, so we did not reach Remecó until 9.0 p.m.

Next day we visited the neighbouring farmers, and distributed and sold some literature. Two meetings were held in Spanish.

Many hundreds of tracts and Gospels were given away, and over £50 worth of Bibles sold on this tour. My heart goes out to these farmers thus scattered abroad throughout that great territory without a single shepherd of souls among them. I pray, and may you pray, that labourers be sent into the Pampa.

## South America on the Sands.



A Map of South America made on the sands at Newquay (Cornwall), August 1913. Mr. W. G. Ovens, B.A., speaking on the Mission in South America. Outline filled in with stones and seaweed. Rivers marked in seaweed. Flour put on top of sand mountains to imitate snow. Places marked with cards. Writing on the sand filled in with heather. Attracted much attention. Missionary hymns sung and literature given away.

### Foreign Stamp Bureau.

"October Packet" contains 50 different stamps, mostly South Americans . . . . post free 9d. Approval sheets of stamps at all prices will be sent on application.

Gifts of stamps of any sort in large or small lots will be gladly received for sale on behalf of the E.U.S.A.

Mr. F. A. STOCKS, Sonning, Leicester Road, Hale, Cheshire.



# "God is Dead."

By H. Strachan.

T

O-DAY is Good Friday, and in common with all the other towns of the Republica, and of the Continent, Tandil is celebrating the occasion. Last night in the

capital (Buenos Aires) the Archbishop washed the feet of some twelve old men brought to the Cathedral from the alms-house for the purpose—with their feet, however, well washed beforehand.

This morning in Tandil there is a seeming note of gloom everywhere. Work has ceased for the day. A silence almost sepulchral reigns supreme. The shops are all closed and the streets almost deserted save for the few "devout" souls, who, dressed in black, wend their sorrowful way to the Church, whose muffled bells have even joined in the common gloom, refusing to ring out their wonted call to worship. From the

joins hands with the town in this common note of mourning, as indicated by the bunches of crape suspended here and there from the doors and windows of the more devout. Altogether the marks of gloom and mourning would strike the new-comer with the chill of some dreadful happening. And were he to enquire the reason, as we have done, he would receive for answer the startling reply "God is dead." At once would arise the query which we formulate to an old woman of seventy:—" But surely you don't mean that God is really dead. All this is merely done with a view to commemorate the death of Christ, is it not?" "Ah, no! God is really dead, and won't rise again until the bells toll and the fireworks go off" is the amazing reply. Of course this must not be taken to represent the common belief on the matter. That adheres

> rather to the symbolism of the ceremony. Nevertheless this old lady represents a class-and that by no means a small one —of the simpler and perhaps more devout. to whom the whole proceedings of Easter week have become grossly materialized. and are therefore just as vividly realistic as were to us some of the play scenes we witnessed as children.

But it is afternoon now, and the silence and gloom of the morning have given place to a bustle and stir, which, if somewhat subdued, yet indicate that something un-

usual, something solemn is about to take place. To witness that "something" we make our way to the plaza towards which groups from



The Funeral Procession of the "dead Christ," Tandil, Argentina. Priest preceding the image of the Virgin "dressed in mourning to-day."

Municipal Buildings, the National Bank, and other public edifices the flags are to be seen flying half-mast. The country, too,

#### "GOD IS DEAD."

all parts of the town are seen converging. For what purpose have they come together? What is that "something" they have come to see? Can you not guess? Why, it is the funeral procession of a dead god.

Arrived then at the plaza we take up our stand amongst one of the many groups of men and youths who have taken possession of the chief points of vantage on the procession route. Ere long the cry is passed "aqui viene" (here it comes), and directing our gaze to the Church, which faces on to the plaza, we see the procession emerging slowly from its doors. It is headed by three bareheaded boys, dressed in black gowns partly covered with a short white surplice. Each bears aloft a long staff, and together they immediately precede a chanting priest

dressed after a similar fashion. On either side form into line, constituting a bodyguard, the boys who attend "la doctrina," as also a few of those denominated "de la primera comunion," i.e., who have been confirmed. Then comes into view another priest dressed like the first, but wearing a black skull-cap, which accentuates still more the coarse, repulsive features of the wearer. And this is the man who is chosen to precede the image of the Virgin which now emerges, borne on the shoulders of four. She, too, is dressed in mourning to-day, and has for a bodyguard on either side, first the girls from the orphan school dressed in white, who are followed in turn by a number of elderly women dressed in black, wearing scarlet sashes and badges, emblems of the religious order to which they belong. Then follow on a few-but only a few-young ladies, who thus complete the bodyguard of the Virgin. It is scarcely to be wondered at that so few "señoritas" have turned out to-day. This is only "la fiesta" of the dead Christ, and for that one must be dressed somewhat sombrely. Now had it only been "la fiesta de la Virgen" what a difference we should have seen. Then we should have had scores and scores of girls



The Funeral Procession of the "dead Christ," Tandil, Argentina. The Vicar preceding the glass coffin containing the ghastly image of the "dead Christ."

and young women—ten in fact, for each one we have to-day—all powdered and painted and prettily dressed, turned out to do homage to "the mother of God." And then there would have been another consideration—by no means to be lightly despised—one would have been able to show off to advantage one's figure, features and dress, and just think what that means with such an imposing group of male admirers as are to be seen stationed near the Bank corner yonder. But as I say, this is only the procession of the dead Christ, and moreover one must dress humbly for that. But even amongst the few who have turned out to-day are to be seen some, who, as the procession draws near to the group of "eligibles," raise their hands to the plaited hair, or cast a last scrutinizing gaze upon their dress, to find out if all is in good array, ere coming into full view. Now their admirers are in sight. Friendly glances, smiles and nods are exchanged and they pass on, not, however, before one or two have managed to steal

#### "SOUTH AMERICA."

a last surreptitious glance behind. After all it was worth while coming out into the procession—even of the dead Christ—is the uppermost thought in the minds of some, if one may judge from the pleased looks which have overspread their features.

But now draws near the central object of the procession, or rather what should have been so, had it not been for that distracting image of the Virgin, which grouped around of the departed dead, who, enveloped in the all-encircling flames of purgatory, are shrieking out in the midst of untold agonies, to their loved ones left behind, not to forget them, but to come speedily to their relief by paying for the necessary "misas y funerales" whereby their escape from the place of torment will be accelerated—sermons these latter, which, needless to say, never fail to produce the desired result.



The Standard Bearers in the Procession of the Virgin, Tandil, Argentina.

Note the great contrast in "la fiesta" of the Virgin, to "la fiesta" of the "dead Christ," as graphically described in the article and shewn in the illustrations on preceding pages.

itself, what, to the men at least, were the most attractive features of the whole show. Some ten yards in front stalks bareheaded the special preacher, who has come down from Buenos Aires to make a display of his oratorical gifts. This preaching bout is one of the three or four solitary occasions during the year when sermons will be heard within the Church walls, and even then for the sake of oratorical display, when not for the kindling of fresh devotion to the Virgin, or the more lucrative task of painting with vivid reality the heart-rending sufferings

But to return to our procession. Immediately in front of the coffin stalks the vicar in lordly majesty, dressed in all the insignia of office. To-day, however, we refuse to be impressed by his lordly mien. Our gaze is rather directed to that glass coffin behind, borne along to the sound of the funeral strains of the band which brings up the rear. The glass sides and top enable one to view clearly the ghastly image of the dead Christ within. As one gazes on the blood-besprinkled features of the great wax figure a chill of horror thrills one through

#### "GOD IS DEAD."

and through—horror and repugnance at the blasphemous mockery of the whole parade. Round the plaza it wends its sorrowful way, always to the sound of the funeral dirge, and as each successive group of sightseers is reached, the men, with very few exceptions, remove their hats, and one is confronted with what from a distance might be mistaken for groups of bare-headed worshippers in reverent mien paying worshipful homage to the symbols of their faith. But then we are not at a distance, and hence not likely to be deceived by appearances. Rather does our position in the centre of the largest group enable us to see and hear all that is taking place. And what do we see The hats have indeed been and hear? removed, but the action was a mechanical one—the outcome of long-standing custom. And as to reverence! well it may exist in a few isolated cases. But as to those amongst whom we stand, their eyes follow, not the coffin, save for a cursory glance, but rather those young ladies who marched before, and with whom such winning smiles had been exchanged. And the conversation! well, the least said the better. To listen to such would lead one to suppose that God were really dead—that henceforth one might give free scope to all the vile and loathsome thoughts which find lodgment in the human heart. And even there in that group of men, surrounding the bandsmen, and who form the rearguard of our procession, we find some three or four without sufficient reverence or self-control as would enable them to finish the hour's parade, but must even now apply themselves to pipe, cigar or cigarette.

And thus moves round—the bloated priest—the waxen doll—the smirking sirens—the windy orator—the pompous vicar—the

ghastly coffin—the smoking mourners, to the sound of fife and drum, and once again an idolatrous Church opens her deadly maw to receive them all—just as they are, and to keep them all—just as they are, including the Christ she has buried to-day—fit emblem of her constant toil.

And there on the high altar of what ought to be God's house of prayer, the devil sits rubbing his hands with glee, receiving and congratulating those thousand unseen minions of his, who have so successfully played their parts in the blasphemous and loathsome spectacle of the afternoon.

Their task for the day, however, is not yet quite finished, for theirs it is to lead forth some of those men, who by carrying the Virgin or the dead Christ, or by their presence in the procession, have thereby accumulated, to their own minds at least, certain merits which are well deserving of the abundant "refreshment" which awaits them in the now-opened bars, already thronged with the "reverent" sightseers. To-night some few of those, including the image carriers, will themselves require to be carried home. And this is only one of the thousands of towns and cities in Roman Catholic South America, which have witnessed similar or worse scenes to-day.

And yet in spite of that England is opening wide her arms to receive her "sister Church." Because of this the Edinburgh Conference refuses to acknowledge as Missionaries those who are seeking to turn the hearts of the people away from such blasphemous and idolatrous practices to the worship of the living and true God, and to Jesus Christ whom He has sent.

May God indeed open the eyes of the blind is our sincere and earnest prayer.

### Our Prayer Calendar.

OUR Prayer Calendar should be of great service by bringing to our notice day by day the names and the needs of all our Missionaries, and help us thus to pray intelligently. We would again urge our readers to send us their orders for the Calendar as early as possible, and to do their best to make it widely known. We gave full particulars of the Calendar in last month's issue.

#### Births.

COOK.—To Mr. and Mrs. J. H. W. Cook, at Las Flores, Argentina, on 15th August, a daughter— Helen Isabel. King.—To Mr. and Mrs. W. C. King, at Campana, Argentina, on 15th August, a daughter.

# A Chat with the Bishops.

The following is an account of a conversation which took place between our Lima Native Helper, Señor Ramon Espinoza, and two of the Peruvian Bishops, who called at our Bookstall some time ago, when visiting Lima at the time of the General Congress of Bishops:—



EATED one day at my desk in the Printing Office I heard two Roman Catholic Priests discussing the Scripture Post Cards displayed in the bookcase. Soon after they

approached the counter to enquire the price, and on being told by the apprentice that they were 3/- the dozen, replied: "But these Post Cards are in opposition to the Gospel." On hearing this I rose and greeted them, and asked what they needed. They said the Post Cards had attracted their attention, for they were very pretty, but they were sorry to find they were in opposition to the Gospel. I replied: "Gentlemen, how can that be, for they represent certain passages of the Bible?"

Thereupon, one of them, whom I judged to be a Bishop by the deference with which his companion treated him, said: "We, who have received authorization from the Holy Mount of Rome, are the only ones called to interpret the Sacred Scriptures."

called to interpret the Sacred Scriptures."
Espinoza: "But the Bible has divine authorization, and, therefore, does not need the authorization of man."

Bishop: "Tell me, Sir, is this a Protestant Bookstall?"

Espinoza: "Yes, Sir!"

Bishop: "And are you a Protestant? Since when?"

Espinoza: "Yes, sir, I have been an Evangelical Christian ever since my childhood."

Bishop: "No! no! That cannot be! How can such a prepossessing and intelligent-looking young man allow himself to be deceived! Are you a Peruvian?"

deceived! Are you a Peruvian?"
Espinoza: "Yes, sir, I am a Peruvian.
But do not think that I have been deceived,
for, as you know, the Bible is the basis of
Christianity, and this is my only foundation
and guide."

Bishop: "Ah! but there is something else besides the Bible, viz., tradition, of which we are the guardians."

which we are the guardians."

Espinoza: "Yes, you always hold on to tradition, which after all is but the work of man, while we put the Gospel into practice, and obey the command of Christ, which says: 'Go ye into all the world, and preach the Gospel to every creature.'"



A Young Indian of Peru.

Bishop: "We also preach the Gospel." Espinoza: "But, how can that be? I

#### A CHAT WITH THE BISHOPS.

have been to the Roman Catholic Church to see Misa celebrated, but all has been in Latin, and, as far as I have been able to see and understand, just like a cinematograph performance. You know quite well that the Apostle Paul recommends the use of a language that is understood, in order that the Church may be edified. He says: 'For if I pray in an unknown tongue, my spirit prayeth, but my understanding is unfruitful. . . . For if thou bless with the Spirit, how shall he that occupieth the room of the unlearned say Amen at thy giving of thanks, seeing he understandeth not what thou sayest? . . . Therefore, if any man speak in an unknown tongue, let one interpret."

Bishop: "Oh, yes! Just so! We, our-

selves, also interpret."

Espinoza: "But why do you not allow the

people to read the Bible?

Bishop: "Because the Bible is a sacred book, and the ignorant people do not know how to interpret it."

Espinoza: "For this very reason, there-

fore, they should be taught."

Bishop: "Certainly! We teach them." The Bishop then bought a dozen-and-ahalf Post Cards, but on opening his purse, found that he had not sufficient money to pay for them, and so wished to return some of the cards, but Mr. Foster, who arrived at this moment, assured him it was all right and urged him to take them all. The reverend gentlemen thanked us, and as they were leaving, I said: "I am very sorry that the Cards are so small, for if they were much larger they would be magnificent for you to teach the people with," to which the Bishop replied: "Oh, yes! we also teach them . . .'

The following day, the other of the two priests returned, and by his dress I concluded that he also was a Bishop. He greeted me warmly, and inquired the price of the Bible Dictionary. I showed it to him at once, and informed him of the price. He scanned it with close attention, and said: "What beautiful engravings! How fine and elegant the whole get-up! Its contents are very important, and at the same time very enlightening. I like it even better than the Bible. That is, your Bible, without notes. You know the explanation of the verse is in the note, and if the explanatory notes are omitted, anyone with a wrong

intention may interpret it to suit his own convenience. For example, take the following words: 'If any man will sue thee at the law, and take away thy coat, let him have thy cloke also.' Those who interpret these words literally, might say that Jesus Christ Himself teaches them."

Espinoza: "True, sir. Jesus Christ also said: 'I am the door, by Me if any man enter in he shall be saved. . . . I am the

way . . .'"

Bishop: "'The truth and the life." Espinoza: "Yet, notwithstanding, Jesus Christ is neither door nor way."

Bishop: "Oh yes! He is the door."

Espinoza: "Yes, but only in a figurative sense. The Bible may be put to a good use, as also to a bad use, just as in the same way money may be well used and abused."

Bishop: "Yes! that is true!"

Espinoza: "But you say that the Bible must contain notes in order that it may be understood. I admit that it is a sacred and profound book, but you know that all that it teaches concerning the salvation of the soul is so simple and clear that it can be understood by those who are altogether ignorant of theology. For example, the following passage: 'For God so loved the world that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life.' This verse is so clear that even a child could understand it."

Bishop: "Yes, that is true! Sometimes Bibles have been given to me to burn, but I have not destroyed them; on the contrary, I am pleased when I see Protestants preaching the Gospel of Jesus to the people, for there are many that even deny the existence of God, and if there is anyone to help us in the work of leading them to repentance, we ought to rejoice. In my opinion, the work that the Protestants are doing is good, moral and beneficent."

Espinoza: "Sir, the tree is known by its fruits. No good tree can produce bad fruit. We not only preach the Gospel, but we also endeavour to live in harmony with what we preach and teach. For example: if I speak of the bad effects of alcohol, and condemn vice, and later on those who hear my words see me inebriated, . . . .'

Bishop: "All that you have taught would be unfruitful." Thus terminated our conversation, and, shaking me warmly by the hand, the Bishop bade me good-bye.

# E.U.S.A. Meetings during October.

As many of our friends have expressed a desire to know where Missionaries of the Society will be speaking, we have pleasure in giving a list of Meetings which have been arranged for October, together with the name of the speaker. Any reader of "South America" will be heartily welcomed at these gatherings.

October.		
1.—Sandgate: Prayer Circle, Temperance Hall, Sandgate Street, S.E	8.0	
2.—Westminster Prayer Circles, 41, Denbigh Street, S.W	7.30	Mr. F. C. Glass.
3.—Kilburn Prayer Circle, 17, Kilburn Square, N.W	7.30	Mr. F. C. Glass.
5.—Bath, Union Chapel, Combe Down, Services		
7Kilburn, Y.W.C.A., High Road, N.W.	8.30	
8.—Woolwich, Gospel Hall, Prospect Place, Lantern Lecture	7.30	Mr. F. C. Glass.
9.—Hernsey, N., Cambourne Baptist C.E. Society, Lantern Lecture	8.0	Mr. W. T. T. Millh. m.
9.—Kensington, Hornton Street Church, W., Lantern Lecture	8.o	Mr. F. C. Glass.
9.—Bath, The Guildhall	8.0	Mr. A. S. McNairn.
10.—Balham, Reformed Church, Sarsfeld Road, S.W., Lantern Lecture		
12.—Upper Tooting Crusaders, Nottingham Road, S.W		
12.—Pangbourne, Services		Mr. W. T. T. Millham.
13.—Norwood Prayer Circle, "Melrose," Chesnut Road, W. Norwood		
14.—Westminster Bridge Read, S.E., Christ Church (Missionary Week)		
14.—Shepherd's Bush Prayer Circle, Pavilion Parade, Wood Lane, W		
15-23Lausanne and District		
16.—Forest Gate, E., Ridley Hall, Lantern Lecture		
19.—Brighten, Islingwood Road Mission		
19.—Brighton, Connaught Institute		
19.— <b>Sherfield</b> , Services		
20.—Brighten, Islingwood Hall, Mothers' Meeting		
21.—Heve Prayer Circle, 2, Medina Terrace		
21.—Heve, Lansdowne Road School, Lantern Lecture		
22.—Bexhill-on-Sea, High School, Elmstead Road, Lantern Lecture		
23.—Begner, Congregational Church, Lantern Lecture	8.0	Mr. F. C. Glass.
25.—Littlehampton, The Hillyers, Missionary Conference		Mr. F. C. Glass.
29. Jarvis Brook, Crowborough		
30.—New Barnet		
31.—Tunbridge Wells, The Bethel, Powder Mill Lane	8.0	

#### Success at Cuzco.

### By E. C. Austin.

THE success of our Sunday School work here in Cuzco is demanding the early establishment of a day school. For the quarter, ended on March 31st last, the attendance at our Sunday School totalled 416-an average of thirty-two per Sunday. During the same period last year the attendance was 228, an average of seventeen per These figures do not include members of our staff or tourists, or other foreigners who may have dropped in to visit us. On Sunday, March 9th, fifty were present, including members of our staff. The average attendance during last month (March) was forty per Sunday. We are very short of "Apples of Gold" and the S.S. picture cards for distribution, but hope soon to get, an extra supply. Let me say right here that this encouraging advance is at least in some measure due to the help rendered by Sr. Arturo Cartagena, our native helper, who is supported through Pastor Stearns of Philadelphia.

### "Is it Nothing to You?"

An English preacher asked some British soldiers, "If Queen Victoria were to issue a proclamation, and, placing it in the hands of her army and navy, were to say, 'Go ye into all the world and proclaim it to every creature,' how long do you think it would take to do it?" One of these brave fellows, accustomed to obey orders without hesitation or delay, and at peril of life, promptly answered, "Well, I think we could manage it in about eighteen months."—The late Arthur T. Pierson, D.D., in "The Crisis of Missions."

Nearly two thousand years have passed since our Sovereign gave the command to proclaim the Gospel to every creature, yet more than half the earth's population still live in the darkness of heathenism.

"The restless millions wait
The light whose dawning
Maketh all things new:
Christ also waits.
But men are slow and late.
Have we done what we could?
Have I? Have you?
—Selected.

THE ---

# SCRIPTURE GIFT MISSION

appeals for special help to enable the Committee to send out

1,000,000 GOSPELS

TC

#### SOUTH AMERICA

at a cost of about £3,000.

THE

#### Attractively Coloured Illustrated Gospels

issued by the MISSION are

ALWAYS WELCOMED

by the Missionaries working in

#### "THE CONTINENT OF OPPORTUNITY."

Donations may be sent to-

Chairman, Rev. Preb. WEBB-PEPLOE, or Secretary, FRANCIS C. BRADING, 15 Strand, London, W.C.

> SEND HELP TO THE RESCUE



SOCIETY

THE

# RESCUE

SOCIETY

every year and all the year round since 1853, has been seeking to rescue the fallen and lead them to Christ.

To accomplish this and to save girls in danger, SIX HOMES are maintained to

give them food and lodging, and training for domestic or other suitable employment.

Our friends of 1853 are dead. What are we to do if the Christians of 1913 do not take up the financial burden and become annual subscribers?

We are treating a despised class in the way indicated by our Lerd Jesus Christ when He said: "Neither do I condemn thee. Go and sin no more."

We therefore appeal with confidence for the help so sorely needed.

Rescue, Preventive, and Maternity Cases are received from all parts of the Kingdom.

Annual Subscriptions and Donations will be gratefully received by the Secretary,

C. STUART THORPE, 205 Great Portland St., W.



LAST YEAR (1912)

### H.M. GOVERNMENT

purchased

# OLIVER TYPEWRITERS

Other large Users are :--

THE COMMITTEE OF LLOYDS,
UNION-CASTLE MAIL STEAMSHIP CO., LTD.,
GREAT WESTERN RAILWAY CO.,
NORTH EASTERN RAILWAY CO.,
GREAT EASTERN RAILWAY CO.,

### **POWERFUL & POPULAR**

Most Durabie in aii Climates

Ask for Booklet No. 1011.

OLIVER TYPEWRITER Co., Ltd.,

HEAD OFFICE:

75, Queen Victoria Street, London, E.C.



# Chats with the Children.



My DEAR GRANDCHILDREN,

ET me look at your hands. That's right, thank you! Have you ever thought much about your hand, that it is one of the most wonderful things in the world, and that it should be one of the most beautiful?

Now you clever boys and girls, who have all been to school since I

have, how many hinges, no, I mean joints, are there in your hand? How many separate bones in each hand? Count up and let me know.

How would you manage without any

hands? Or even if you were like the poor souls one sees, with only one hand? You could not do much work. I see some one looking pleased. Fancy any of my Grand-children being so lazy! But I think I have you there; you could not play without hands, not much at any rate. You could not ride that bicycle of

which you are so proud; cricket, hockey, and the piano, on which some of you so dislike practising, would be out of the question.

When you have come across a stream in one of your country walks on a hot summer's day, how often have you been glad of your hand for a cup. What a capital little shovel your hand makes when you upset the sugar. What a fine little vice, to grip something on which you wish to work, is that hand of yours. Your forefinger makes a first-rate pointer. Your fist a splendid hammer (don't try it on a nail though!). Then there are some boys and girls, of course, none of you, who talk on their fingers in school-time when SILENCE is the order of the hour. But what would our

deaf and dumb friends do without their fingers on which to talk?

I think amongst our many other blessings we should remember who gave us these wonderful hands, and join with the Psalmist in saying: "I will give thanks unto God, for I am fearfully and wonderfully made."

I said just now that your hands ought to be beautiful. Now what makes a beautiful hand? Someone says, "having no hard work to do, and being able to keep it white and soft." Another, this time a girl surely, "having some nice rings to wear on one's fingers." I don't think so.

Whose was the most beautiful hand

that the world has ever seen? There can be only one answer to that. The hand of our Saviour. But he was a carpenter. Surely his hands could not have been white and soft, for he had to work Joseph's hard in shop. Then why were Christ's hands so beautiful? Because we are told (where?) that He went about doing



"Let me look at your hands." (In an Argentine School.)

good." And that is the secret of the beautiful hand.

I hope to talk to you again about your hands, but I want you to see to it in the meantime that you try to make them beautiful. I know no better way in which you can do this than by doing something with them, and none are too small or weak, for the great work we are trying to do in South America, for Jesus Christ.

A prize for the best answers about the bones in your hand, and for the Bible reference for which I have asked.

Your affectionate,

GRANDFATHER.

COMPETITION PRIZE WINNERS:—July, Ethel Michael (Edinburgh). August, Phyllis Sperring (Bath).
Best thanks to Isabella Forbes (Edinburgh) for some Foreign Stamps, and to Gertie. Dorothy and Ted Leader (Oxhey) for Gifts for Indian children.

### ACKNOWLEDGMENTS.

# Amounts Received from September 13th to October 12th, 1913. (Sums marked thus are specially designated.) Note.—All contributions are acknowledged by number of receipt and name of donor unless a wish is expressed to the contrary. If desired, the receipt number only will be given.

		the coi	illaty.	it desired, the receipt humber only win t	e give	u.	
	pt No.	d.	Recei	pt No. £ s. d.   Mrs. J. Dow 5 0 0		ipt No. £ s.	
6333	Miss Western 0 10 Mrs. Hogg 1 0	0	6406	Mrs. J. Dow	6480	W. H. Bain	
5	Mrs. Hogg 1 0 Sergt. P. Williams 0 10	ŏ	á	Mr. and Mrs. C. Potter 0 6 0	1	"A Thankoffering" 0 10	ŏ
<u>6</u>	Miss Hepworth 2 0	Ō	ğ	F. A. Stocks (Proceeds	2	Miss H. Tonkin 1 10	0
7	Miss Cathcart 0 10	Õ		from Sale of Stamps) 3 0 0	3 4	T. Dyer 0 2 J. Davis 5 0	
8 9	Mrs. Thorburn	6 .	6410	Miss M. Nimmo 0 2 6	5	J. Davis	
6340	Mrs. Stanford 0 14	0	1	Mtg. at Sheringham, per Dr. Glenny 3 13 4	ĕ	Dr. Heywood Smith 2 0	0
1	M. J. L. Hayne 0 5	ŏ	2	Mrs. Lake 0 7 6	7	Miss E. Jennings 0 10	0
Ž	D. Emslie 0 3	6	3	Miss Schmidhammer 1 0 0	8	Glasgow Medical Mission Mothers' Meeting 1 0	0
3	Mrs. Buck 0 5 Miss A. Smith 0 7	6	4	W. M. H	9	C. W. Somerville 0 10	
5	Miss. A. Ellis 0 10	ě ·	6	Mrs. Walsham and friend. 0 4 9	0400	W D	
ě	Mrs. Allison 1 0	0	Ž	Mrs. Kelsey 1 0 0	6490	M. Dant 0 12 Mrs. Middleton 5 0	
7	Speke Hall, Battersea* 0 10	5	8	Miss H. Brown 0 10 0 Miss M. Hubbard 0 6 6	ź	Miss G. Winfield 0 7	
8 9	Miss D. Packer 0 3 Miss E. Gill 0 10	ŏ	9		3	Cardwell Bay P.C 0 5	
		0	6420	Miss L. Talbot	4	Anon. (Stamps) 0 3	
6350	MISS M. B. Ogilvie 1 0	Ğ	ż	Rev. C. Knight 0 4 0	5	Miss A. E. Jones 0 5	
1	Mrs. Brown 0 15	0	3	Sandown Mtg., Collection. 1 7 6	6	H. Tull 1 1	Ŏ
3	D. S. Mollison	0	4	Rev. E. P. Luce 0 2 6 Rev. E. D. de Rusett 1 1 0	7 8	Kilburn P.C	
4	Miss G. Aked 0 8	<b>6</b> (	ĕ	Fer J. Erskine 1 9 2	ğ	Mr. and Mrs. Biggs* 0 2 Mr. and Mrs. Banfield 2 0	ŏ
5	Miss Jackson 0 3	6	7	Miss B. Schmidhammer 2 0 0	0500	Mrs. Bishop 1 5	
6	Miss M. T. Loraine 5 0 M. Henry 2 0	0	8 9	Miss J. A. Carson 2 0 0 Dr. J. B. Edis 3 3 0	6500 1	Mrs. Bishop	
8	J. Wight Baillie 1 16	ŏ	-	-	ż	Miss M. J. Bentley 50 0	Ö
9	Miss J. R. Miller 5 0	0	6430	"We five" 1 0 0 Mrs. Burch 0 4 1	3	Islingwood Rd. Mission,	
6360	J. Kench 2 2	0	2	Miss Gritton 0 10 0	A	Brighton 2 2 1 I. E 0 10	
1	Mrs. Walker 1 18	0	3	Miss G. Cadie 0 10 0	3	Miss L. E. Hayward 0 2	6
3	Miss J. C. Clarke	0	4 5	Mrs. Walsh 0 10 0 Gifts contributed per 4 12 6	6	Mrs. H. Gaussen 2 0	
Ă.	Mr. and Mrs. W. Evans 2 0	Ŏ	•	the R.B.M.U	á	Miss E. Kirkpatrick 0 10 "Living Waters" Miss'y.	0
5	J. D. Porteus 0 5	6	<u>6</u>	Mrs. Stocks 0 5 0	٠	Union 5 U	
6	Mrs. Turner	8	7	Mrs. E. A. Bazett	9	Per Miss Cheesman 1 7	8
8	Miss Bult's Class 0 12	2	ğ	Kirkwood Mission P.C 1 13 0	6510	R. Wylie 0 3	0
9	H. W. Dunk 0 5	0	C440	Miss M. H. Small 0 10 0	1	W. A. S 0 10	0
6370	Miss E. Mould 0 5	0	6440	Do. do. (Box 691) 0 4 0	2	J. Davidson	
ļ	Miss M. E. Uff 0 5 Mrs. F. Widdowson 0 5	6	Ż	W. Kirk 1 1 0	3	Miss M. Smith	
ž	Mrs. Neville 1 0	ő	3	Miss Cummins	5	A. D. Prescott 0 6	Ò
4	Mrs. Hield 0 10	Ŏ	-4	Miss E. M. Anderson 1 5 0 Miss E. Sellers 0 5 0	6	Miss Schmidhammer 1 0	
5	In memory of the late Mrs. E. T. Gaynor, Borriso-	- 1	5	Mrs. R. Waite 0 5 0	g g	Miss A. Burman 0 1	0
	kane* 10 0	0	6	"Two Friends" 100 0 0 F. A. Everidge 0 5 4	ğ	C. S. Thorpe 0 5	
6	Miss Bacon 0 10	0		Pastor's College* 12 10 0	CEOO	J. C. O. Aldworth 1 0	0
7	"Edinburgh" 0 2 P. W. Minnis 1 0	6	8	T. W. Vigers 5 0 0	6520 1	E. W. Chaplin per Mrs.	•
á	Mrs. Cusden* 0 5	ŏ	9	Trinity Rd. Chapel, Upper Tooting 2 16 9	-	Jelly 0 5	
9	Wise I Walne ( 1 10	0			2	Miss Bishop	
	( 1 10	0	6450	D. Gale 0 3 0 Miss F. Jones 0 5 0	4	R. S. Phillips 1 0	Õ
6380	Rev. J. Johnston 0 10	0	2	Miss E. S. Edwards 1 0 0	5	Per J. Garner 11 14	
2	Miss A. Gordon* 1 5 Mrs. H. McRaith 0 4	0	3	A. G. Nicholls 0 19 4	6	A. E. F. P	
3	Hon. Granville Waldegrave 1 1	0	4 5	Miss L. Golothan 0 5 0 Queen's Hall Mtg. promise 5 0 0	8	Dr. G. Campbell Morgan 10 0	ŏ
4	"A Friend," Stirling 0 5 T. D. (St. Leonards) 0 10	0	6	j. A. Hunter 49 6 9	9	Dow. Lady Tankerville 10 0	
5	R. Mercer 0 5	0	Ž	Miss E. E. Slape 0 10 0	•	' ' '	
6	Per Rev. J. M. Anstey 0 8	6	8 9	Mrs. Goudie 0 5 7½ T. W. Leese 1 10 0	6530	Hon. Miss Elout	0 (
7	P. and E. Chew 0 5 E. E. B 1 0	0	•		1	Miss J. Carson	
Š	E. J. brand 5 0	ŏ	6460	Mrs. Bettinson 5 0 0 Mrs. G. Morris 5 0 0	2	"Living Waters" Miss'y.	
6390	Collection, Y.M.C.A. Mtg.,	1	ż	3 0 0	_	Union 40 0	
	Wells 2 7	4	3	Miss A. Newlyn 0 2 6 Miss F. Kennett 0 11 10	4	Mrs. Twizell Smith 1 0 P. G. Heckman 1 0	
ļ	J. A. Logan 0 8 Mrs. J. H. Huttons 0 2	6	4	Miss L. Ridgwell 0 5 0	5 6	Miss H. Sheaf 0 6	
3	W. Davies 0 6	ő	5	Miss M. Dimsdale 0 1 6	7	G. C. Cossar 5 0	
4	"For His dear sake" * 0 12	6	6	Miss Millidge 0 10 0 B. Watkins 1 1 0	8	Miss M. Livesey 0 8 Chelsea Bapt. Chapel 1 1	
5 6	Hon. Mrs. Cavendish Butler 1 1 Rev. J. A. and Mrs.	0	7 8	Mrs. Bazett 1 10 0	9	-	
U	Gault* 2 10	0	ğ	Miss D. J. Squire 0 4 8	6540	A. F 2 2	. 0
-	A. B. (Brighton) 1 0	Ŏ	6470	F. G. Whiteman	_	One (Westminister)* 0 10 I. S. Scarth 0 3	
7 8	E. V. Phillips 0 10 Mrs. Freeman 1 0	0	ĭ	Miss L. C. Ord 2 15 0	1 2	Miss Hibbard 2 0	0
ŝ	Miss Weller 0 2	6	2	I., C. Hearn U 3 U	3	Mrs. Maynard 0 2	
6400		o	3	O.D.M.B., Edinburgh* 2 10 0	4	Brechin P.C 0 10 F. S. Jones 0 5	
1	D. P. Thomson 0 3	6	5	Mrs. Thorburn U O U	5 6	T A Kerr 2 U	0 (
2	Miss M. Wade 1 0	0	6	Miss I. Seymour U 2 0	7	A. C. Mitchell 100 0	
4	"A Friend," Stirling* 0 5 R. Lowe 0 5	0	8	Miss K. O'Hanlon 1 0 0	8	L. W. Fyson 0 5 "A Grateful Helper" 0 2	2 0
3	Paddock Rd. Bapt. Ch 5 0	ŏ	9	Mrs. Colville 3 0 0	9	A Grateria Tropa V	. •

#### ACKNOWLEDGMENTS—Continued

ACKNOW LEDGINEN 15—Continued.							
Receipt No.	Receipt No.	Receipt No.					
Per Mrs. Duckworth   0 2 0   0 8 6   0 8 6   0 8 6   0 8 6   0 8 6   0 9   0 8 6   0 9   0 8 6   0 9   0 8 6   0 9   0 8 6   0 9	\$ "A Friend"	Sundry Donations					

### Births.

MACINTYRE.—At Goyaz, Brazil, to Mr. and Mrs. Arch. Macintyre, on September 24th—a daughter; May. Pulling.—To Mr. and Mrs. Pulling, Peru, on October 2nd—a daughter.

STRACHAN.—At Tandil, Argentina, to Pastor and Mrs. H. Strachan, on September 30th—a daughter; Grace Eileen.

### Lest we Forget.

If you wish to secure a copy of the PRAYER CALENDAR FOR 1914 please let us have your order at once. We are very desirous that all our friends should have and use this Calendar, thus helping in a most efficient way the work of God in South America. The price is sixpence, and postage and packing on single copies is threepence.

Friends will kindly note this item. We have had quite a number of orders for single copies to be sent by post and no remittance to cover postage. Verb. sap.



Vol. II., No. 19.

THE CONTINENT OF OPPORTUNITY

November, 1913

# NOTES & NOTICES

"Unto Thee, O God, do we give thanks, Unto Thee do we give thanks: for that Thy name is near Thy wondrous works declare."



Our hearts are very full of praise in these days for the wondrous doings of our God. On the morning of October 6th we received a cablegram from our Missionaries in Lima, confirming the news we had already read with almost incredulous joy that morning in *The Times*, to the effect that "An amendment of Article IV. of the Constitution granting religious liberty in Peru has passed both chambers by overwhelming majorities."



What this means to Peru and for the spread of the Gospel only those can appreciate who know something of the history of Gospel effort in that dark land, and how, entrenched behind this intolerant article in the Constitution, the enemies of the Gospel have waged incessant and bitter warfare against all who have sought to proclaim the message of salvation by grace.



But now all is changed. The last door has been flung wide, the last barrier to the Gospel thrown down, and a people weary of the tyranny, the superstition and the degradation of Rome stretch piteous hands of appeal to us who have the Bread of Life for which they perish. May God rouse us to the opportunity thus created and the responsibility in which it involves us to go in and possess the land for Christ.



"That Thy name is near Thy wondrous works declare." And surely we may read in this wonderful movement in Peru an indication that God is working and that His name is near indeed. God hasten the day, rest not, till Thou hast made Thy name glorious in Peru!



Not only does this mean liberty and opportunity for our established work in the cities of the Republic, but it is an encouragement in our efforts to reach and succour the savage peoples of the Putumayo. We are saying little about this Mission at present, but in no sense have we abandoned our efforts, nor are we idle in the matter; and we ask for the confidence of our friends and earnestly invite their prayers that God will bless and guide in a very special way in all that is being planned.



# ! Hallelujah!

INCREASED OPPORTUNITY

ATURDAY, October 4th, 1913, will be a memorable day in the history of Peru. On that day the Congress,

by the overwhelming majority of sixty-six votes to four, voted in favour of an amendment of Article IV. of the Constitution, and on behalf of religious liberty.

Article IV. of the Peruvian Constitution, which has so long barred the door against the Gospel, reads:—

"The nation professes the Apostolic Roman Catholic Religion; the State protects it and does not permit the public exercise of any other."

It is this last clause which has so often been used by the enemies of the Gospel as a weapon against those who have sought to preach Christ in Peru. It is this clause that the best thought of the Peruvian nation has felt to be a disgrace to their position and standing as a civilized and cultured people, and which at last under the enlightened government of President Billinghurst has been erased from the Statute Book.

It is true that this amendment, as in every case where it is proposed to alter the Constitution of the Republic, must receive the approbation of two successive Congresses ere it becomes law. But it would have to be a very drastic reaction indeed that would reverse such an expression of the will of the nation as that to which they have given utterance, and such a reaction there is no occasion to fear.

Peru is free! The dawn of a new day is breaking over that dark priest-corrupted land. The people who have sat in the darkness and shadow of death have seen a great light, and rising at the call of liberty have cast from them the last vestige of those iron fetters which were forged in the fires of the Inquisition, and rivetted upon them by the cruel tyranny of Rome.

By this great forward step Peru comes into line with her sister republics of South America who one by one have thus opened their doors, in defiance of the mandates of Rome, to the regenerative forces of Protestant Christianity. And now from Panama to Cape Horn, from Pernambuco to Guayaquil, freedom reigns, and the Gospel of free grace may be proclaimed to all men without money and without price.

#### RELIGIOUS LIBERTY FOR PERU.

Bitter has been the struggle and many the sufferings of the servants of Christ on the pathway to this ultimate victory; and we do not let this final triumph blind us to the fact that opposition, persecution, and hatred will still be the portion of those who preach Christ in Peru. While that corrupt Church has a vestige of power left and any influence over the hearts and minds of the people she will use that power against the truth, against the preacher, and against that blessed Book which above all else is feared and hated by Rome in South America.

Our thoughts revert at a time like this to those who have laboured to achieve this great victory, to those who have fought in the forefront of the battle, and to those whose lonely graves in that far-off land tell how they counted not their lives dear that Christ might be made known. We think of Señor Penzotti who dared to take the Scriptures into Peru and was cast into prison, where he lay for months ere being released. We think of that lonely grave in Cotagaita, Bolivia, where lies a brave colporteur who paid with his life for his daring in circulating the Scriptures in that stronghold of Romanism. We remember Will Newell of Cuzco, who died among the people he loved so well, and who, "heretic" though he was, was mourned by the whole city; and of his brave companions Peters and Jarrett who carried on the fight through long years of strenuous labour in the face of fierce opposition, and who still work for the Master in other parts of Latin America to-day.

We think of Señor Forga, that true patriot, driven from his native Peru because of his fearless fight for religious liberty, and who continues to work for the enlightenment of his land and his people from his home in Protestant England.

But time and space forbid to enumerate the list of those brave men and women who, largely unknown to fame but inspired by the love of Christ, have lived and suffered and died on behalf of Peru. Their names are written in the Lamb's Book of Life; and those who are still in harness will rejoice with great joy at this ultimate triumph and evidence that the Lord reigneth and His kingdom ruleth over all.

The question that presses upon us now is, What response will be made to this magnificent opportunity? Will the Church of Christ rise to this new and holy responsibility? No consideration of etiquette need hinder now; no talk of pushing our ministry where it is unwelcome and unnecessary, can any longer serve as an excuse. When a nation deliberately and with such unmistakable voice alters its very Constitution in order to open the door to Protestant Christianity, it were culpable negligence to disregard such an invitation, and disloyalty to our great Leader who thus indicates the pathway of service and victory.

Here is a country larger than France, Germany, Spain and Portugal, and three or four of the smaller European Countries all combined, and the only British Missionary Society at work is the Evangelical Union of South America, and we have only five men with their wives and two or three nurses witnessing throughout that vast territory for Christ.

Had we the means we could place twenty Missionaries where they could do effective work for Christ: we could send out native colporteurs and evangelists circulating the Scriptures and preaching Christ through great regions that have never had a Missionary, but where men are begging us to send them teachers to show them the way of life.

While we thank God for this wonderful victory in Peru, we pray that He will lay as a burden on the hearts of His people that great land and its need, and make the vision of that wide-open door an incentive to us all to pray, and to help in whatever way lies in our power, that the Lord of the harvest may thrust forth labourers into those whitened harvest fields.

A.S.M.



Peru has a population of 4,500,000. Its area is 695,733 square miles, equal to half the size of China.



# Our Growing Union.



we indicated in our last issue, we have welcomed into our Union another Society which has been working in Brazil for many years.

The "Help for Brazil Mission" enters, we believe, upon a fuller and wider ministry on behalf of the Neglected Continent in its new and closer relationship with the Sister Society, while we of the E.U.S.A. rejoice in this strengthening of our hands, and in the wisdom and experience that those who have

laboured so long and so well on behalf of this dark republic bring to the solution of the great problem of the evangelization of South America.

In the following article from the pen of that veteran worker, Rev. James Fanstone, our readers have a brief outline of the early history of the work which now enters into closest association with the E.U.S.A., an association which, we confidently trust, will make for the best interests of the Kingdom of God in South America.

### Amalgamation.

It is with feelings of pain, though with hopeful gladness, that we contemplate the absorption of our beloved Mission "Help

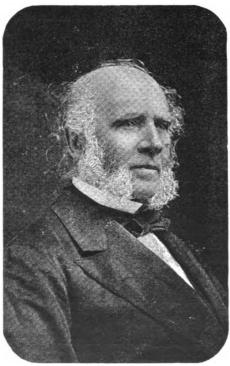
for Brazil." From its inception, the Mission has been constantly in our thoughts, and its interests and its cares have been our own.

Brazil has been neglected by British Societies as a Mission field, because it is a Romish country: and this very neglect has excited our sympathy. None of our British Societies have done anvthing till recently to evangelize the native and this Brazilians, neglect has led to many personal and spasmodic ventures. Individual efforts on self-supporting lines have been made at different times with variable success. No other such effort has probably been so successful as that made by Dr. Kalley, when he

settled in Rio de Janeiro in 1855. That work so well begun in Rio extended itself in a few years to Pernambuco, 1,100 miles to the north. But work in

the north. But work in Romish country is strangely handicapped in the beginning by the almost total absence of Scripture knowledge. The Bible is a sealed book, hence the need of trained pastors. Dr. Kalley sought to supply this need by the training of native converts. It was with one of these converts, trained in London at Dr. Kalley's expense, that I went out to Pernambuco in 1879, to take charge of the Evangelical Church which had been founded there some years before by Dr. Kalley.

After twelve years of happy service I returned to England deeply impressed with the need of extending this workso well and nobly begun by Dr. Kalley



Dr Kalley.

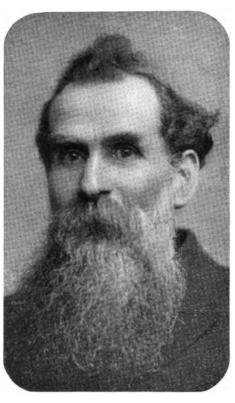
#### OUR GROWING UNION

Just at this time a large Conference was being held at Pastor Findlay's Tabernacle. Glasgow, and by the kind intervention of Mr. Hudson Taylor an opportunity was given me to address the large Missionary Meeting—just for four minutes. In those four minutes God laid the desire to go to Brazil upon the heart of a young evangelist-Mr. H. M'Call—and in less than two months he was on his way with me to that land, where he is still labouring with much blessing.

A Society was at once formed, and Mrs. Kalley, aided by her beloved daughter, Miss Sia Kalley, became its very able and enthusiastic Hon. Secretary, which post she held till her death. A Council, consisting of Dr. Goold and other eminent gentle-

men, was appointed to direct the affairs of the Mission. Thus began in 1892 the Society, "Help for Brazil." In many ways God led us on and sympathisers were raised up. One gentleman who saw in the *Christian* an article on "Self-supporting Missionaries," wrote asking to know more about the work, and immediately sent on £25, with the promise of more. This greatly encouraged us. Many others, too, took our little Mission to their hearts, and throughout these years we have always been supplied with means to pay our way.

More than forty workers have been placed on the field and sustained, and various native agents have been trained and employed. God has richly blessed the Missionaries sent out, and many native Churches and preaching centres have been established. Not less than thirty or forty congregations have been formed in various districts. The work on the field has been fruitful indeed, and our hearts are full of



Rev. James Fanstone.

praise to God. The chief difficulty has always been in the homeland. The work has not grown as we could have wished, through the lack of adequate representation before the Churches. Owing to the physical inability of the writer, the Representative of the Mission and Superintendent in Brazil. there has been no one to plead its cause, and in consequence its work has been much restricted. The lameness of the writer became so serious that about two months ago the amputation of the limb was deemed necessary. Upon recovery, there is a hope that much useful deputation work may vet be done. Since the death of Mrs. Kalley. the burden of the work has fallen upon John Stuart, Esq., of Glasgow, who for some

years has filled the office of Honorary Financial Secretary. With unremitting care he has executed the whole work of the Society for a long time, and to him is due the healthy condition of the Mission in all its details.

It is with profound gratitude that we now welcome the union of our Mission, "Help for Brazil," with the new and larger Society—"The Evangelical Union of South America." It was with a sense of relief that we hailed the formation of the E.U.S.A., and we are glad to come in beneath its banner. Such an effort was needed to combine our forces, to prevent waste and overlapping, and to enable us to prepare men for the field and to train native workers. In no other way could a movement be set on foot adequate to the work of evangelizing so vast a continent as South America.

In order that the work may grow, there must be continually before the home Churches a presentation of the needs and

#### "SOUTH AMERICA."

claims of the field; and without the aid of a strong Society this appeal cannot be made.

Some have been disposed to blame the individual workers who were instrumental in the formation of these small Societies. But what was to be done? The large Societies would not undertake work in South America, because its various republics were Romish. It was this neglected condition of the Continent that led to individual and personal effort. But in addition to the settled governments in South America there is the vast and practically untouched interior of

the Continent, with its tribes of native Indians living still in naked savagery. Are these to be neglected too?

Thank God, a brighter day has dawned, and South America, both Romish and heathen, is being considered, and the Churches are awakening to the call. By linking up the various agencies already at work into one strong Society, the Evangelical Union of South America is realizing the desire of the Churches. The great task is already taken thoroughly in hand. Union is strength, and we anticipate a great forward movement.

Contributions to the work hitherto known as the "Help for Brazil" may still be sent to the Officials of that Society, viz.: Pastor Fanstone, Hassocks, Sussex; J. Stuart, Esq., 6, Sutherland Street, Glasgow; E. Denholm Young, Esq., 15, Rutland Street, Edinburgh; or direct to the E.U.S.A., 8 & 9, Essex Street, Strand, W.C.

### At a Peruvian Fair.



June last year," writes Colporteur Zamudio, "I made a journey of five hundred miles by train and on mule-back to the great fair at Rosapata, a

town of several thousand inhabitants, on the road to the Santo Domingo gold-mines and the river Madre de Dios. Twice I was in danger on account of difficulties with the mule which I rode, and because of the rivers which had to be crossed; and when I arrived at Rosapata I was at once

confronted by opposition.

"A priest had come to peform the religious part of the festival, and when he heard of my arrival to sell the Bible, he came out to look for me with a thick stick, saying, 'Where is this freemason who has come to the town? We should burn him and his books, which are against God.' At this the tradesmen at the stalls became alarmed, and said that I ought to leave the fair at once; because, should the priest preach against me, the Indians would rise, and would not only kill me, but being excited with alcohol they would set to robbing and plundering everything they could lay hands on, and the blame of the whole affair would be put upon me. I was willing upon these grounds to leave, but first I went to the governor of the place. He replied that he would not hold himself

responsible if I remained. At this, I had my mule got ready for leaving. Next a friend advised me to go to the sub-prefect, but I knew that I should meet with no better response than in the case of the governor. I sought to learn God's will by prayer; and it came to me that it would be a great privilege even to die for my Lord like the apostles. I resolved to stay, and went to the fair—which appeared to me like the valley of Jehoshaphat, for there were spread out before me more than six thousand souls, all ignorant of the Word of God.

"I borrowed an accordion, and took three Indians, two men and a boy, who were to me as angels: for they could speak Aimara, and served me as interpreters with all good will. They refused to take any payment in money, because, as they said, they would soon spend it; but they each accepted a Gospel, with the greatest of pleasure. One Indian carried my saddlebags containing the books, while another carried a Gospel in Aimara, and cried as he went, 'Here is the Book of God!' At first, there was some resistance on the part of the Indians, but so soon as one purchased a Gospel in Aimara, many others did the same, and these walked about with great pride, showing their treasures."

From "The Bible in the World," October 1913.

# Arequipa and its Needs.

By George F. Sears.



"I am writing this article beside the sea at Mollendo." (Our Missionaries disembark at Mollendo for the interior of Peru.)



TER a year's experience one is able to speak from personal observation and close study of the condition, prospects and needs of the capital of Southern Peru.

When one commenced in March of last year, one's memory was fresh with the tributes of love and gratitude paid to Brother Millham by several native Christians for the hard preparatory work he had done, and the sowing already accomplished, as well as the change of attitude in Arequipa awaiting the new pastor.

True it has been that the success of to-day, visible and invisible, as well as many of the possibilities of progress, are the definite outcome of the labours of those who have gone before.

Looking at the condition of the work in Arequipa, we see, in the main, advance.

The year has been marked by keen disappointments, some failures, and one or two losses, but the work has advanced, and mostly in unseen ways.

Arequipa and our Catholic opponents see the same weekly services with numbers somewhat increased, the same Sunday School fairly well attended, the same opportunities for study, conversation and discussion in the evenings, but do not see the number of hearts that have been touched by messages heard quietly and secretly at the door of our hall, read in the *Herald* or in other pamphlets distributed broadcast in the city, or listened to at the Bible readings in numberless houses and workshops.

Our meetings, though at times not large,

#### "SOUTH AMERICA."



Miss Pritchard and Mrs. Sears busy preparing for the New Year.

do not discourage us, for we know that at the door, out of sight, are timid listeners, and that in the street, at the windows, are others more timid still, but there to listen.

Interested and enquiring souls we can count in all parts of the city, glad to listen and converse at home, but afraid (or deeming it more politic with public opinion and the law against us) to openly associate with us or attend our Bible conferencias. Public opinion is divided, not as one would expect into a section, pro-Protestant, and another anti-Protestant, but rather, speaking broadly, into public opinion expressed and public opinion felt and seldom expressed. Public opinion expressed, for the sake of trade, convenience and general peace, sides with the Constitution, the priest and the Catholic devotee; public opinion felt but seldom expressed, from fear, lack of grit and moral courage, praises us and our work, agrees with our teaching, condemns the church and her dignitaries, asks for education for its children, and at times sends them to the Sunday School.

The last five years here have seen an advance in liberality of thought, in the growth of the Evangelical cause, in the disappearance gradually of prejudice and indifference, and in a slow but sure acknowledgment that the Protestants, after all, have something new

and better, and more uplifting to teach than Romanism.

Our progress has not been with show and outward manifestations, but in quiet, unseen and careful ways. Every opportunity is used, every appearance of interest followed up, every enquiry treated with care and respect, and every advantage taken of placing suitable literature in the hands of both the educated and the poor.

Such then is Arcquipa of to-day. Prejudice is passing, Romanism is slowly dying to the thinking, self-respecting and liberal-minded person, and Evangelical teaching is gaining ground fast, especially amongst the artizan and working classes, as also among the students. Arequipa, in a word, is ready for a definite, well-organized advance.

Viewing now the prospects for work and advance in Arequipa one sees several necessary steps:—

- (I) There are hundreds of children longing for, requesting, and needing a good allround modern education, away from the control and sinister influence of the priest and nun. Among them are the children of our own members who can find no school where Romanism does not exercise its power and urge the need and teach the necessity of the confessional.
  - (2) There are three or four suburbs of

#### AREQUIPA AND ITS NEEDS.

Arequipa where small mission halls might be opened, and where our native Christians might find scope for preaching the Gospel to many whom we cannot reach and who cannot come so far to our services.

(3) There are several hundreds of students, both College and University men, who are being caught in the snares and sophisms of rationalism and materialism, and who will carry their agnosticism and infidelity with them from Arequipa to their homes in all parts of Southern Peru.

(4) There are homes in all parts of the city open to our influence where the Scriptures can be read, and where we can engage

in enlightening conversations.

(5) We have gained an influence over the city, by the labours of the nurses, the persistent visitation and endeavours of the native worker, Señor Cabello, and the Evangelistic services, that it would be criminal to lose.

At no time in the history of the work here have the prospects been more encouraging and more demanding on our inadequate resources. There are about 40,000 people in this great city, and we have touched the fringe of it, but we believe that the virtue of that touch, which is not ours, but in reality Christ's, is penetrating to the heart and permeating the life of the whole city. The city is ready now and is becoming more and more ready every week for a more efficient proclamation of the Gospel, and for a carefully organized movement to gain and control the growing life, be it at home, at school, or at play.

But what can one nurse, one native worker, and one Missionary and his wife do against the existing forces in present control? I am writing this beside the sea at Mollendo, and as one watches the ceaseless, persistent and yet futile attempts of the billows, made more than usually magnificent by a strong wind, to reach the rocks on which we are sitting, one realizes how almost futile also are our weak though constant efforts against the rock of sin, infidelity and perverted truth that one encounters in Peru. The thought of doubting the power of the Holy Spirit of God never once clouds our vision, but we sometimes doubt whether the Christian Church at home realizes the vast opportunities for evangelism that lie here, and knows the tremendous needs that we are endeavouring to meet and supply.

Briefly one has mentioned the progress of the mission work here, and also more briefly the great prospects that we see facing us. Only one topic of primary importance remains, and that is, what are our projects in face of these facts, projects that must always be the great and urgent needs which we lay before our Christian brethren at home?

Foremost, and therefore most urgent and important, is our desire and our plan to acquire at once a site for mission premises, and proceed to erect a church, a house for the native worker, and the mission house. To us it seems much more economical to pay interest on borrowed money and possess our own property than to buy over and over again, by paying an exorbitant rent, our



Señor Cabello in the Meeting Room.

#### "SOUTH AMERICA."

present inconvenient situation. A suitable site has been chosen, but its value is rapidly increasing, and we fear it will be lost to us before the necessary funds are forthcoming to purchase it. The necessary plans have been prepared, and our hope is that the buildings may be not a dream of the future but a realization of the near present.

Next in order of importance is our need of several first class teachers to commence at once a small school, thus offering to the children of the best families of Arequipa a city, and generally sustaining the influence already gained over the life of the city, are entirely dependent upon the spirit of Christ, of sacrifice which dominates the heart and life of the Christian public at home. The true principle of the life of our Lord, of the law of love, is that of sacrifice. That sacrifice of self and personal belongings which has always been at the heart of every movement that has extended the Kingdom of God.

We are understaffed. Who will volunteer for service?



In Arequipa.

primary education, and to the children of our own members a secondary. It is worth while mentioning that this scheme has the advantages of being self-supporting, and will give us an entrance into, and a control over, the life of that class which as yet we have been practically unable to influence.

What other plans we may have for reaching the students, making full use of the opportunities presented to us in the homes that welcome our presence and conversations, opening mission halls in other parts of the

A larger staff means increased expenses. Who will see to it that no labourer lacks the hire of which he is worthy?

We need to make important urgent advances. Who will lay up treasure where moth and rust cannot corrupt, by investing capital in the schemes we have for the advance of God's work in Peru?

Our prayer is that the friends of South America will prove to us that they feel the burden of our needs in Peru equally as much as we do.

# Delving in Virgin Soil;

## Or, A Week-end at Crixas, Goyaz, Brazil.

By A. Macintyre.



ANY times in the city market have I met little groups of people from the district of Crixas, and many hundreds of Gospels and tracts have been carried by

them to their far-off homes. Their village lies 150 miles north of the capital, and I believe the Gospel was never preached there previous to our visit. Lately I felt that I must go to them, and this conviction was confirmed by being invited to a "festa" to be held there, by a man to whom I had given a tract in the market. He told me that his brother was the "Imperador" (Emperor, or head man) and that many people would be gathered together, so I promised to go.

I usually travel alone in visiting the places around the capital, but this time I persuaded Sr. Pedro Felix, the ex-convict, to accompany me. This was necessary in order to carry Scriptures and food; without the latter one would run a good chance of travelling light or starving altogether; for lack of the former the people perish. It took us four and a half days to cover the 150 miles, our average being thirty-three miles per day. On the second day a big Bible was sold to a farmer who had received Gospels and tracts on former occasions from me.

The roads were bad, very few houses were passed, and after travelling some distance in the dark, we resolved to camp beside the first stream we came to. We soon had a fine fire, at which we fumigated our clothes and destroyed some hundreds of ticks called "carrapatos," picked up during the day's march. If it were not for these pests, travelling would be a real pleasure instead of a real torture in these lovely Brazilian forests. One leaf or twig carries hundreds of these tiny pinhead creatures, heaped together in brown masses, and the unwary traveller brushing past, gets them all over him in an

instant. Their bites often become running sores and take three or four weeks to heal. Wild animals, especially tapirs, are often found, when shot, to be covered with these ticks, while the cattle and horses do not escape. Morning and evening and many times in between, we covered our bodies with the famous anti-tick solution—used by all and sundry in inland Brazil—made of tobacco juice, and in that highly-flavoured condition we could be smelt at a distance.

Sr. Pedro made a little shelter of dry palm leaves under which he crawled and was soon fast asleep. I crawled in beside him but was not so fortunate, it being a case of "to bed but not to sleep"; the buzzing of mosquitoes, the burning itch from the carrapatos, the uneven ground all had a share in keeping me awake. Leaving my happy bedfellow, I swung my hammock between two trees, and was soon with him in dreamland. Neither of us knew the way, but we were fortunate in meeting country folk at different times, who were going in the same direction, so that we had good company for about half the distance and did not lose our way.

The trail was over a mountainous region, difficult and dangerous in places. One hollow is called "Hold-on-to-God," doubtless many have done so there, as there is little else to hold on to. We got down in safety, but in getting up the other side, my mule fell into a crevice—happily not a very deep one—but having a mutual understanding and being well used to such little adventures together, he lay quite still and let me get out first. By the way, this makes fall No. 3 for us both this year, and it looks as if we were going to break all records. Like the captain and his ship, we always go down together, but faring better, we come up again for another try. Of the two previous falls, one was on a slippy hillside after rain, the other being

#### "SOUTH AMERICA."

in a river where the noble animal actually wanted to finish his useful existence. So there is a beautiful variety in these little incidents, something different every time.

So much by way of digression; we— Sr. Pedro and myself—got along fairly well on sun-dried beef, farinha (meal), brown sugar bricks, etc., all washeddown by copious draughts of Nature's bestfrom the streams and rivers. We were in the beginning of the dry season and never dreamed of rain—at least for the next six months—so that when a terrific rain-cloud burst on the third day and nearly washed us from our saddles we were greatly surprised. Only our books escaped, they being in leather saddle-bags; everything else, ourselves included, was soaked through and through, and it was with difficulty we could get our animals to crawl along to a farm some ten miles further

We got there about nightfall and asked to be let in to their house for the night, but they were inhospitable people, and sent us to an open shed where a fire could not be kindled to dry our clothes, so we were obliged to push on another two miles to the house of a poor man who was kindness itself. The house was badly thatched and let in rain everywhere, putting out the fire that the good man had made on the mud floor of our room. We passed a bad night; the skin had peeled off my feet and legs on account of riding for hours with top boots full of water. Later my lower extremities became swell affairs and so painful that the toppers had to take a back seat behind the saddle for the rest of the journey.

We came to a farm where the owner and another man had sore feet. I offered to "doctor" them, having bandages and medicines with me, and they were both delighted at my professional skill and asked my charges. I told them we should be quits if they bought Scriptures from us, so a Bible and a Testament were sold on the spot.

We reached Crixas on the fifth day and found that many people from the surrounding districts were gathered together, to honour and worship the favourite black saint of Brazil, the "glorioso São Benedicto." This saint has a large house dedicated to his honour,



This is a reproduction of one of the pictures referred to in this article, and throws a vivid side-light on the astute mercenary spirit which looms so largely in the many subtle delusions of the self-styled "Holy Roman Catholic Church." One of the most aristocratic of the Romish Orders is that of "Our Lady of Carmel," the members of which are entitled to a very special privilege said to have been promised by the Virgin herself at some period in the remote, hazy past. All faithful Catholics when they die are supposed to go to purgatory—even the popes not being exempt. There they may remain for thousands of years, and afford a very lucrative source of revenue to the Church, as their torments may be somewhat relieved (so Rome teaches) by masses sung in Latin by the priests. which of course have to be paid for. Those who are members of this order and wear the necessary scapular are promised that on the first Friday after their death the Virgin will herself go down into purgatory and transport them direct to paradise, while those who have not been members of that brotherhood must yet continue to suffer—and their friends to pay. The original of the illustration is gaudily coloured, and the reproduction does not adequately show the flames of fire surrounding the figures below the Virgin.

#### DELVING IN VIRGIN SOIL.

which is only used at "festas." Here the "Imperador" and family reside for the time being and receive all and sundry. Here the ugly black image in the midst of an altar decorated with coloured tissue paper and pictures of saints, receives unmoved the devotions of the ignorant. The holy pictures are not furnished by the Roman Catholic Church but by the unscrupulous American and British Patent Medicine Companies (perhaps with Protestant directors and shareholders) who exploit these poor deluded idol worshippers, wrapping up the saints with their medicines.

Here in the capital of the State the Dominican monks give these pictures with their blessing to the children who bring them Protestant literature to be burned. What follows the adoration of the "santo" is just what happened before the golden calf long, long ago. "The people sat down to eat, and to drink, and rose up to play" (Exodus xxxii. 6). The eating, rum-drinking and dancing went on all night to the accompaniment of a melodion, drums and fireworks. Water was scarce, it took a long time to get me a cupful, but rum was handed out—all drinking from the same cup-by one who seemed never to rest from his labours. Indeed. the importance of a "festa" is measured by the number of barrels of rum consumed.

This "festa" was a local one, the greatest good-will and harmony prevailing; in fact, I did not see a disorderly person about the village during the two days I was there. In big "festas" things are different; gambling and vice attract their votaries from afar, and fighting with weapons, often winding up with murders, is common. Life is held cheap in these parts, few leave their homes without their pistols or knives; assassins are always to be found who will despatch an enemy and bring his ears for a few pounds. I know an American here at present who lost a brother some time ago. Soon he had an offer from one of the unemployed, who was willing to despatch the man who had killed his brother, for a stated sum. He was manly enough to decline his services.

On the day after our arrival I was invited to preach to the people in the saint's house. I found that women were dancing there with plates in their hands, collecting money for the saint. The "festa" was at its height, the noise of the drums, the rockets, and

the singing, carried the people away, so that preaching was put off till the following day at the request of the elders.

about mid-day, The day following, rockets announced that the next item in the "festa" programme was about to commence—clocks being unknown in Crixas. The people came in answer to the signal and filled every corner of the saint's house, in order to hear the Word of God. A Gospel service, convened for and by Romanists in a house dedicated to a saint, was a novelty to us as well as to them. We sang the sweet songs of salvation and told the old, old story of the Father's love in the parable of the Prodigal Son. I never addressed a more attentive audience; not a soul moved, and we believe many hearts were touched. The old saint, looking down from his altar beheld a new sight, and heard the Gospel like his devotees for the first time, but having eyes he saw not, and ears he heard not. I found on all sides a readiness to hear the Gospel, and many deplored the evils and superstitions that bound them.

The "Imperador" invited me to early coffee in the saint's house and gave me a small cheese as a token of his good-will before leaving. Under these favourable circumstances, we sold all our Bibles and Testaments and gave away lots of tracts and Gospels. The younger generation could not read, at least few of them could, there being no school in the village. I think that nearly all the heads of families bought books from us, and the fact that they could read, proves that at one time a school existed among them.

When the visiting friar learns that the holy house has been desecrated (?) by the preaching of the Gospel, he will doubtless thunder out his excommunications, and sprinkle much holy water to drive away the evil spirits. The return journey was uneventful; tracts and Gospels were left in the homes of the people, and read and explained to the illiterate. The openness of the people to the Gospel is remarkable, for during this journey, covering 300 miles and occupying twelve days, not a soul refused to hear or accept portions of the Word of Life. Was it worth it all? If among the great throng that surrounds the Throne, there be but one soul from dark Crixas, it will be well worth while. The Master said, "Go ye," and we went.

# A Sure Solution to a Perplexing Problem

The Speedy Evangelization of South America and how to buy up the opportunity.

By Gerard A. Bailly.



TER all we have said of "necessity" and "opportunity" the final reduction to the last proposition is "men and means." When we say men it does not

signify merely the willing volunteers to a foreign field, neither does "means" designate exclusively the voluntary offerings adequate to the heavy demands and outlays.

The practical possibility of evangelizing the present generation in South America or Latin America is by Latin America's sons.

Failure, disaster, disappointment and chilled enthusiasm have caused repeated set-backs to foreign Missionaries and Missionary enterprise. These conditions have frequently resulted from the untried, unsanctified temperament of enthusiastic workers, or from the desperate difficulties and hardships of the work; from the exasperating duplicity and deceit of the natives, or from the depressing influences and debilitating diseases of the climate, or the uncleanliness characteristic of Romish dominion.

It is in the face of these repeated and apparently insurmountable difficulties that we venture to suggest the sure solution to a perplexing problem, namely the careful selection of native converts and their equipment for a native ministry.

The proposition before us is not new, it is becoming more universally acknowledged; but while approved and accepted in theory, it is not enthusiastically pursued by the Boards at home or the Missionaries on the field. The former prefer closer contact with their candidates and working force. The Missionaries on the field, often overtaxed with domestic and field charges, discover in native training a great strain in the exercise of prayer, patience, and self-denial in order to prepare and utilize a well-

equipped native ministry, behind which and through which the active field work may be successfully done, and in which the Missionary may participate, reaping the results

These facts gripped us some fourteen years ago, calling up the vision of these possibilities, but we ventured only to take into our confidence a humble, spiritually-minded native convert who, in the providence of God, caught the inspiration with us.

Without any reflection upon our Missionary Board or supporters we accepted the situation as a personal call to enter a new school of faith, of exercise in prayer, and to present a testimony in proof of our proposition, which is now, by the grace of God, passing beyond the stage of experiment.

If our reference should appear very personal it is only in order to emphasize what God has wrought with the most ordinary instruments and limited materials, and to demonstrate the practicability—the economy and the efficiency of enlisting, equipping and utilizing a native Missionary force.

We had nothing in view when we sought and planned to purchase a suitable site for the prospective training home. This was remarkably revealed in answer to prayer, and provided for after three years of waiting in a location most exceptional for beauty and salubrity.

With the native brother mentioned, a man of physical power and endurance, but more powerful in prayer and consecration, we faced, over ten years ago, the financial and material problem of an old ruined building and 500 acres of uncultivated or neglected land. To-day we have the testimony to God's glory of an entirely new structure, though not complete, many acres under cultivation and a substantial plant. This we call "Hebron Home." Ten years

#### A SURE SOLUTION TO A PERPLEXING PROBLEM.

ago one inspired native laboured among the débris and in a chaos of tropical weeds and jungle; but by this man's example several more were induced to lend their native skill and labour in loving co-operation. The value taken out of the ground in stone, lime and building materials, equals the cash received from often unknown sources. With God's blessing upon soil and voluntary service it can be said that the basis for the institution of this Industrial Bible Training School is principally the result of native toil, and a Venezuela product, aided by God's gifts in answer to prayer through sympathizers with this work of faith and labour of love.

Two years ago the Hebron Home Bible Fraining Institute for Latin Americans of all

denominations and from all Spanishspeaking territories was duly organized. The whole Institute is based on the principle of mutual faith and co-operation. The students contribute by labour toward the improvements of the Home, farm, and selfwe assist support; them through their course of preparation equipment and pastors, evangelists, colporteurs helpers.

It is proved beyond question that a certain proportion of industrial and manual labour is necessary to the native training, furnishing an education in the principles economy, the proper value of time, the utility of natural resources and a healthy discipline modifying disparaging the distinctions of class and caste.

Furthermore, the principle of faith and dependence on God, upon which the entire enterprise is based, delivers the native workers from the blighting influences of foreign patrimony, bringing them into Scriptural adjustment with their work and calling.

These are facts that argue powerfully in favour of the evangelization of Latin America by the Latin Americans, and appeal persuasively for a sympathetic and practical co-operation on the part of God's stewards for the Hebron Home enterprise.

What has cost years of toil and sacrifice by one or two in the laying of its foundations could, in the briefest time, be brought up to a practical perfection, and enable us to place in the field, within two or three years, some

twelve to twenty men, occupying as many central towns through the Republic, or as pioneers penetrating the far interior.

Already there are five choice young men from Porto Rico and four more from various Missions in Venezuela. Some are finishing their second year in the course, and have proved themselves as evangelists, colporteurs and helpers.

In this connection we would relate a special providence and a personal testimony. Before the Spanish-American War, a

Porto Rican priest
left his island and
declared himself a
Protestant, though
at heart an unbeliever. He married and found his
way to Caracas
and providentially
to our Mission.
By God's grace he
was soundly converted, and after
two years' service



Some of the Students

#### "SOUTH AMERICA."

with us, returned to his own parish in Porto Rico, the island having been freed from the Spanish yoke and become an American possession.

We joined him later, preaching with him in towns where the Gospel had never been heard.

It was then we foresaw the possibilities of South America's evangelization by these emancipated people, and with this prospect on faith's horizon, illuminating the scene of Venezuela's desolation, we sought God's thought, and we believe laid hold of His promises. This beautiful possession on the mountain top afterwards called "Hebron" was claimed by faith, and we saw in it the site, the seed-bed and the soil for the development of the future School of Spanish Gospel workers.

Having passed the stage of mere experiment the Institute has a claim upon the prayer and practical interests of any and all who believe in the speedy evangelization of the South American Continent, and the prompt entrance through the open door of opportunity.

In closing we would condense five potent reasons for the call of this Institute and the pressure of its present claims:—1st. The

terms of our commission are imperative, viz., evangelize—penetrate to every town, and reach "the uttermost parts"—an impossible task with a limited staff of American or European Missionaries. 2nd. The amount territory unexplored exceeds, overwhelmingly, the available resources at the disposition of the home Boards to work it. 3rd. Only a small percentage of foreign workers can resist the hardships and climate of the interior. 4th. The difference of race, language and religion magnifies the obstacles created by nature, prejudice and ignorance. And lastly, in such a scheme as we are developing, the expense is reduced to a minimum compared with the cost of equipping, transporting, and supporting foreign Missionaries, not to mention the repeated expense of furloughs, travelling, and often enforced rest or retirement through broken health.

Much more could be advanced concerning the working details and economy of this Institute, as well as its actual and imperative needs, but sufficient has been expressed to prove our position, to present a practical proposition, and to lay the burden of responsibility upon God's children everywhere, created by this urgent opportunity.

### To the Editor, "South America."

DEAR SIR,

Our Calendar this morning says "Pray to God to enable us to utilize to the full the opportunity afforded by the Gospel Printing Press in Lima." This very morning I have received two letters beseeching me to send supplies of El Heraldo to one of the best "gospelling" natives that we have in Peru. He has commenced meetings in the town where he works, at which he gets a regular attendance of forty to fifty. The opportunity is immense, but there are Heraldos. Yesterday an evangelical brother met me in the street when he had just collected his parcel of El Heraldos, lamenting that we were unable to give him all that he could use. He used to get 200, now he wants more, but instead, we can give him only 150. The schoolmaster of Laraos came down to Lima for the "fiestas patrias," also to visit us and encourage his soul in God and endeavour to get more

efficient help from us for the work he is doing for the Master in his village. One of his requests was for 300 copies of *El Heraldo* per month, but we can give him only eighty. So I could go on and lengthen out this list, but why weary you?

Such is a glimpse of the opportunity afforded by the Gospel Printing Press in Lima, in the one thing of El Heraldo, but at the same time we have immense scope for printing tracts. At present we are buying from Spain small quantities as funds will permit, while we have a printing press here on which we could print as many as we can use—and use as many as we can print. Every Sunday morning in Lima alone, we can make good use of 2,000 tracts. The brethren are here who will distribute them, and delight to do it; the people are here who need them, and need them very much; and the printing press is here which could print them, but we want to be enabled.

#### TO THE EDITOR.

Yesterday, I signed the contract for an electrical installation which will give "more power to our elbow," for, instead of treading out impressions on a small heavy machine, we shall set a large cylinder-machine ahumming. So we are enabled to advance a little in utilizing the opportunity, inasmuch as the work had to be done by hand. Now, had we a folding and a stapling machine, such as can be bought at a very moderate price, it would mean very great saving in time, and enable us to increase our output of evangelical literature to a very marked degree.

My colleague, Mr. Millham, who is an expert in these matters, is at present in England on furlough, and would be glad to give details as to what is required, and the cost, should any of our friends feel that this is a call to them to "enable us to utilize to the full the opportunity afforded by the Gospel Printing Press in Lima." Pray ye, therefore . . . . .

I am, yours fraternally,

JOHN RITCHIE

(Editor of "El Heraldo.")

30th August, 1913.



Mr. Millham at work on our Gospel Paper, "El Heraldo."

### Foreign Stamp Bureau.

"November" Packet contains 50 different stamps, including Great Britain "Govt. Parcels," Portuguese Colonies, etc. 9d. post free.

Approval sheets of stamps at all prices sent on application.

Apply to-

Mr. F. A. STOCKS, Sonning, Leicester Road, Hale, Cheshire



Church Members and Adherents, Tandil.

## "He First Findeth—"

By Mrs. H. Strachan.



there, after all, something in a name? At any rate our Andrés goes about seeking and he sometimes finds. Before he took his family out to live at the quarry,

he used to spend his Sunday afternoons going about with tracts, speaking of the Gospel to whoever would listen, and at times when the matter was too hard for him, he would bring his man along to "el pastor," who is supposed to be able to settle all questions no matter how difficult.

Passing along the street one Sunday, he heard a man exclaim, "Es un robo." Whereupon at once he stopped and said, "No, señor, the religion of our Lord Jesus Christ is not robbery; here's something for nothing, it will tell you of the Gospel of Christ—the pure Gospel." After which most surprising interruption he formed one of the group, who listened with interest to what he could tell them of "el puro evangelio, pero el puro, el verdadero,"

"the pure Gospel, but the pure, the true Gospel" (he knows how needful it is to emphasize the distinction).

"Ah, I too have an evangelio," said the sceptic, "but it's not the same as your book."

"How is that?" said Andrés, "I should like to see it and talk with you about it." Whereupon the other invited him to his house for the following Sunday, an invitation which was entirely to Andrés' mind.

When the day and the hour came, he presented himself at the house only to find that his man was not at home. However, the señora who opened the door was very amiable and he entered into conversation with her and offered her a tract which he said contained something about el señor Jesu Cristo. "Ah, then it must be good," she said; "won't you come in, my husband will soon be back." The Italians are as clannish as the Scotch, and friendship was quickly established. After a little she told

#### "HE FIRST FINDETH-"

him of the great sorrow she had experienced in losing her daughter a short time before— "it seems as if she were still in the house with me."

Then said Andrés, "I will read to you how Jesus wants to console the sorrowful and heavy laden." When he had finished reading what seemed to her the most wonderful words she had ever heard, she told him of the room in which she kept the altar with the candles burning and the "santos," each in his or her place. "But," she added, "I can get no relief or comfort from them, in fact I have got to the point of leaving them altogether, so little help do I get from them."

Upon this the husband arrived and the "book" was produced, and compared with that of Andrés', especially on a matter very

much to the point.

"The Bible I have," said Andrés, "says, 'thou shalt not make to thyself any graven image, nor the likeness (that is, 'the picture' he interjects) of any thing in heaven above,' now let us see if your bible says the same. Here we are, listen! 'Thou shalt not make,' etc., Que le parece de esto?" (What do you think of that?) "Es cierto" (it is true) came very slowly from the other. It was startling, in fact difficult to take

in all at once. In a moment they were discussing the Virgin, the saints were already discredited and discarded, but the Virgin—ah, they could not possibly get on without her help. It is hard for a Protestant to realize how woven with their very heart-strings is this worship of Mary.

"But, listen," said Andrés in answer to their objections, "suppose that I fell into the arroyo (stream) and was in danger of losing my life, and that your husband jumped in and saved me. Then suppose that I went into the town telling everyone that it was his wife who saved me, what would you both think of that?"

"Oh, impossible, it would be badly done: besides, it would not be true."

"Precisely," says our friend, "it would not be true. Who was it died on the cross for our sins? Not the Virgin, and you have not read that even she called Him her Saviour? Let us read it." And so on and on during a long afternoon the dear fellow preached Jesus to them.

As he got up to leave he said, "Señora, God has a blessing for you."

"God grant it," came the eager answer.

A good afternoon's work—and the end is not yet.

### Our Greatest Need.



OD is not calling us to increase our machinery. My impression is that He desires us to simplify the machinery. If we can reduce the amount of machinery it is

desirable. He is not calling us to new organization; but He is calling us to new power. Let me repeat that when I made my first journey around the world I went home and wrote a book in which I laid great stress upon the need of an increase in the number of foreign Missionaries. When I came back from my second tour. I made an address in which I laid stress upon the need of a great army of native workers, sons and daughters of the soil. When I came back from my third extended journey to the East. I was led to see that I had taken a very superficial view. Edinburgh led me to see it more vividly and in a more humiliating sense.

What we need is not so much an increase in the number of Missionaries, not so much a vast army of native workers;

what we need is the discovery of the hiding of God's power and the secret of the releasing of that power. We need more workers through whom God shall have His opportunity, but I saw that here and there He was accomplishing through one worker what many workers could not accomplish where the hiding of His power was not discovered. Since then I have found the same thing exemplified all over the home field. God has His ways, and they are not always our ways. One of the most striking passages in the Old Testament is the one representing God's eye searching up and down the world trying to find a man whose heart is right towards Him, that He might show His power through that man. The discovery of that secret is the great thing needed all over the world to-day in our Christian enterprise, the discovery of the secret which enables God to find the object of His quest, that He may realize His consuming desire and show Himself strong.

Dr. J. R. Mott.



# Chats with the Children.



My DEAR GRANDCHILDREN,

I wonder if you have remembered that this is our birthday, our First Anniversary? It was in November 1912 that we got to know one another and started our Guild. Then I was only a lonely Grandfather, now I have over 100 grandchildren!

As we are such good friends, quite old friends in fact, I want you to do me a favour. I wonder if you will? But there, of course you could hardly refuse your poor old Grandfather anything, could you?

I have a young friend, a sort of adopted grandchild, whom I want to introduce to you, and to whom I want you to be kind, if for no other reason, for my sake.

One or two of you know him well: a few of you perhaps very well; but from what a tiny bird has whispered to me since I have had the happy honour of being your Grandfather, some of you do not know my little friend at all.

Well, his name is Percy.

Now let me tell you one or two things about Percy, so that you may know him when you see him and get to like him.

To begin with, he is not a clever boy, but don't despise him for that. While many of you, my grandchildren, are able to learn your lessons off in a trice (if you know what that is), poor Percy has to plod, and plod, and plod away, before he knows his. But he never gives in until he does know them!

Then again the little chap is unfortunately not very strong, and so he does not shine at games. When a few months ago he started cricket—I am sorry to have to say so and I hope you will not repeat it to him—he was really quite a duffer at it. However, he was determined not to be beaten, and so every evening of this beautiful summer he went out to the cricket field, and practised bowling and batting, until he has become quite a smart little cricketer, and if any of you belong to a Junior Cricket Team you might do much worse than get him to play for you next year.

Another thing about Percy, he is what I hope each of you are—a Missionary Collector. Some eighteen months ago he started to collect for the E.U.S.A., but he is a shy little fellow, and did not like asking for money. However, one day some one told him it was not for himself, or for the honour of his School, or even for the heathen, that he was collecting, but that it was for Jesus Christ; and then they urged him to try with all his might and main to get, say £5, by the end of the year. This sounded a very big sum to him, it was much more than he had ever collected before, and it seemed almost hopeless, but he redoubled his efforts, and determined that he would do it, and

although he has no rich friends (like it may be some of you have to help you) he is just pegging away for all he is worth, and I firmly believe he will succeed.

But I hear one of my granddaughters ask me (how curious girls are, aren't they?) what this wonderful boy's other name is, she has quite fallen in love with him from what I have been saying. She tells me she knows a boy called Percy, and his other name is Jones. No, that is another lad altogether, mine is called PERCY VERE. So look out for him, will you. I hope he will be around shortly, and that many of you will find in him a lifelong friend.

I can only say one thing more about him now, and that is to tell you what his favourite hymn is, so that if you hear a boy whom some of you may not recognize, singing away very heartily, you will know it is little Percy Vere.

It goes like this:-

If at first you don't succeed, Try, try, try, again.

You will see a picture of it up above. I don't expect you will guess what it is. Let me tell you. It was done in sugar-iceing on a cake by a clever friend of mine., As it is our birthday I wish I could send you each a bit, but you must take the will for the deed, and the picture for the cake, this time.

Well, now I must be off till next month, but I am going to leave Percy with you. I hope one of you will take him home to tea. I know mother will be pleased if you do, and will be sure to invite him to come again, and indeed to look in as often as he can. I should not be much surprised, in fact, if she asked him to spend his next summer holidays with you.

You will find him a most useful and handy little friend, both at Sunday School and Day School: at home, at work, at play, and wherever you go, and I hope to hear great things of how well you get on together.

I do not know any one who will be more useful to you in collecting for our work in South America; in helping you to get new subscribers for this Magazine; in saving and sending us Foreign Stamps; and in the many other things that you might all be doing for the E.U.S.A. Yes, and in trying more of the Competitions also!

Your affectionate GRANDFATHER.

P.S.—If you have any difficulty in finding Percy, after all I have said, you just "Keep on keeping on" and you will be quite sure to meet him soon.



# An Earnest Plea for an Old-established mission work.

HILE rejoicing in all the good that is done by others, I particularly rejoice when I find a work being successfully carried on amongst the poor on the quiet, old-fashioned lines, believing as I do the common people will love and respond to the good old Gospel truths, when lovingly preached in the power of the Holy Spirit."

Such were the words used by the late Mr. R. C. Morgan, the editor of the *Christian*, after hearing a few details of our Christian work in North-East London, given at one of our Anniversary Meetings. This work was first commenced amongst a colony of poor costers and others in 1865, at Kingsland, London, N.E., by the late Mrs. Weitbrecht, widow of the devoted Indian Missionary (C.M.S.) of that name. There are now three mission centres.

We are now entering upon another busy winter's work without any resources in hand and with a large number of the most heart-aching "cases" before us—many of whom are sincere Christians—some with advanced heart disease, and others cancer, &c., &c., to whom we are most anxious to minister in temporal things, while not forgetting the "better things." It is painful work to witness suffering conjoined to poverty of the acutest kind, and not be able to assist. The Mission Schools are overflowing with poor children.

Contributions would be thankfully received either by Mrs. Ivor Bevan, 126, St. James's Court, Buckingham Gate, S.W., Albert A. Head, Esq. (one of the Trustees), Corrie Lodge, Wimbledon; by the Director, Mr. Wm. Chorley, 6, Clephane Road, Canonbury, London, N.; or by the Bankers, Messrs. Barclay & Co., Ltd., 54, Lombard Street, London, E.C. The Annual Report gladly sent upon application.

Treasurer: F. A. Bevan, Esq., J.P., D.L., 54, Lombard Street, London, E.C.

# EVANS' ANTISEPTIC PASTILLES

(Prepared according to a Formula of the Liverpool Throat Hospital.)

#### For THROAT AND VOICE.

Invaluable in all cases of Loss of Voice, Hoarseness, Weakness, Irritation and Inflammation of the Vocal Organs. - - - Free from Narcotics, can be used freely at all times.

NO SPEAKER OR SINGER SHOULD BE WITHOUT THEM.

Testimonials have been received from the following:—The late Archbishop of Canterbury, Princess Victor of Hohenlohe, Madame Tetrazzini, Signor Sammarco, and many others.

Manufacturers-EVANS SONS LESCHER & WEBB, Ltd., Liverpool.

Sold in original boxes and bottles by all Chemists and Druggists throughout the World.

Beware of Imitations: All Genuine Pastilles bear a Bar Marking.

### DELICIOUS COFFEE.

# RED WHITE & BLUE

For Breakfast & after Dinner. In making, use less quantity, it being so much stronger than <u>ORDINARY</u> COFFEE. SATISFACTION GUARANTEED WITH THE 1913 Model Self-Filling and Non-Leakable "PERFECTION" PEN



EXCEPTIONAL OFFER to "South America" readers for 4 months. As an advertisement, 15/- Self-filling and Non-leakable 'Perfection' Gold Fountain Pen (real 14 carat Gold nib) at 3 usual price for 4/8. 21/- Exquisite Gold-mounted Self-filling Gold Fountain Pen (real 14 carat Gold nib) for 6/8. Every Pen guaranteed for 3 yrs. to be thoroughly reliable, does not leak or blot, and no parts to get out of order. Fine, medium, broad or J points. Money returned if you are not more than satisfied.

THE STAR STATIONERY CO., Ltd., (Dept., 147, HOLBORN BARS, LONDON, E.C. (2 doors from Gray's Ina Road.) Agents want ed.

# E.U.S.A. Meetings during November.

As many of our friends have expressed a desire to know where Missionaries of the Society will be speaking, we have pleasure in giving a list of Meetings which have been arranged for November, together with the name of the speaker. Any reader of "South America" will be heartily welcomed at these gatherings.

November.  2.— Dover, Y.W.C.A., Castle Street.  2.— Liscar's, Rake Lane Congregational Church, P.S.A.  2.— Wannebecter, Lightbourne Evangelical Church, Dean Lane, Moston.  2.— Waymouth, The Pavilion Theatre.  3.— Over Prayer Gircle, Y.W.C.A., Castle Street.  3.— Waymouth, The Pavilion Theatre.  3.— B. Helsens, The Village Scnool, Rainford, Lantern Lecture  4.— Dover, Union Hall, Ladywell, Lantern Lecture.  4.— Breadway, Temperance Hall, Lantern Lecture.  4.— Wallsawy, Egermont Presbyterian Church Lecture Hall, Lantern Lecture  5.— Dover; Salem Baptist Young People's Society, Lantern Lecture.  5.— Portiand, Welcome Sailors and Soldiers' Home, Lantern Lecture.  6.— St. Leonards, Y.W.C.A., Silchester Road.  6. St. Leonards, St. Matthew's Parish Hall, Lantern Lecture.  6.— Dorchecter, Soldiers' Home, Lantern Lecture.  7.— Ramagath, Drawing-room Meeting, Waverley Lodge, St. Mildred's Road.  7.— Ramagath, Down Hall, Lantern Lecture.  8. Stirling, Y.M.C.A., Prayer Meeting.  9.— Stratiord, Conference Hall Sunday School.  9.— Stratiord, Conference Hall Sunday School.  9.— Stratiord, Conference Hall, Harvey Stree.  9.— Stirling, North U.F. Church, Service.  2. Striling, North U.F. Church, Service.			Mr. C. F. Sones
2.—Liseard. Rake Lane Congregational Church. P.S.A.	3.15		Rev. I. W. Skinner.
2.—Manchester, Lightbourne Evangelical Church, Dean Lane, Moston	0.30,	2.30 & 6.30	Mr. A. Stuart McNairn.
2.—Weymouth, The Pavilion Theatre	3 & 8	.15	Mr. W. T. T. Millham.
3.—Dover Prayer Curve, Y.W.C.A., Castle Street	7.0 &		Mr. G. F. Sears
3.—St. Helens, The Village School, Rainford, Lantern Lecture	6.30		Mr. A. Stuart McNairn.
4. Dover, Union Hall, Ladywell, Lantern Lecture	7.30		Mr. G. F. Sears.
4.—Breanway, Temperance Hall, Lantern Lecture	8.0 8.0	• • • • • • • • • • • • • • • • • • • •	Mr. W. I. I. Millham.
5.—Dover, Salem Baptist Young People's Society, Lantern Lecture	8.30		Mr. G. F. Sears.
5.—Portians, Welcome Sailors and Soldiers Home, Lantern Lecture	8.0		Mr. W. T. T. Millham.
5.—Shemoud, St. Peter's Mission, Fleeley, Lantern Lecture	8.0		Mr. A. Stuart McNaim.
6.—St. Leonards, St. Matthew's Parish Hall, Lantern Lecture.	8.0		.Mr. G. F. Sears.
6.—Dorchester, Soldiers' Home, Lantern Lecture	8.0		Mr. W. T. T. Millham.
Demograte Drawing-room Meeting Waverley Lodge St Mildred's Road	8.0		Rev. J. W. Skinner.
7.—Ramagata, Lower Congregational Hall, Meeting St., Lantern Lecture	8.0		.Mr. G. F. Sears.
7.—Blandford, Town Hall, Lantern Lecture	8.15		Mr. W. T. T. Millham.
8.—Stirling, Y.M.C.A., Prayer Meeting	8.0	• • • • • • • • • • • • • • • • • • • •	Mr. A. Stuart McNairn. Mrs. Hodge
o.—Folkestone, Mission Hall, Harvey Stree	.0 &	6.30	Mr. G. F. Scars.
9.—Stirling, North U.F. Church, Service.	11.0		Mr. A. Stuart McNairn.
o.—Stirling, South U.F. Church, Evening Service	7 20	• • • • • • • • • • • • • • • • • • • •	Mr. A. Stuart McNairn. Rev. I. W. Skinner
9.—String, North U.F. Church, Service. 9.—String, South U.F. Church, Evening Service. 10.—Oonsett, William Street Mission. 10.—String, South U.F. Hall, Lantern Lecture. 11.—Oonsett, Oppel Hall, Front Street. 11.—Reading Prayer Oircle, Holmesdale, Redlands Road.	8.0		Mr. A. Stuart McNairn.
II. On mett, Gospel Hall, Front Street	7.30		Rev. J. W. Skinner.
II.—Reading Prayer Under, Holmesdale, Redlands Road	1.30	•••••	Mr. G. F. Sears.
II.—Reading, Abbey Hall, Lantern Lecture	3.0		Rev. C. Inwood.
II.—Qiasgow, City Hall, Candleriggs.		(	Dr. A. C. Dixon.
II.—Glasgow, City Hall, Candleriggs	7.30	••••••	Mr. A. Stuart McNairn
matahamah Oak Hall to Princes Street Rible Deading			Day C Inwood
Council Assembler II-II The Man 1		(	Dr. A. C. Dixon.
12.—Edinburgh, General Assembly Hall, The Mound	7.30		Mr. A. Stuart McNairn.
12.—Alten (Hanta.), Congregational Church, Lantern Lecture. 13.—Farnham Prayer Oirole, Ashmore, Rowledge. 13.—Bridge of Alian, Chalmers U.F. Church, Lantern Lecture. 14.—Peckham, Rye Lane Y.P.S.C.E. 14.—Dellar, U.F. Church Hall, Lantern Lecture. 16.—Qambridge, Railway Mission. 16.—Handeross, Wesleyan Church, Services. 16.—Leith, Duke Street Congregational Brotherhood. 16.—Leith, St. John's U.F. P.S.E. 17.—Handeross, Wesleyan Church. 17.—Henstanton, Union Chapel, Lantern Lecture.	8.o		Mr. W. T. T. Millham.
13.—Farnham Prayer Circle, Ashmore, Rowledge	3.0		Mr. W. T. T. Millham.
13.—Farmam, insutute rian, South Street	8.0		Mr. A. Stuart McNairn.
14.—Peekham, Rye Lane Y.P.S.C.E.	8.30		Mr. W. T. T. Millham.
14.—Dollar, U.F. Church Hall, Lantern Lecture	8.0		Mr. A. Stuart McNairn.
16.—Wanderone, Weslevan Church, Services.	1, 3 1 & .	6.30	Mr. G. F. Sears.
16.—Leith, Dake Street Congregational Brotherhood	2.30		Mr. A. Stuart McNairn.
16.—Leith, St. John's U.F. Church, Y.P. Bible Class	6.0	• • • • • • • • • • • • • • • • • • • •	Mr. A. Stuart McNairn.
16.—Leith, St. John's C.F. F.S.E	7.15		Mr. G. F. Sears.
17.—Leith, Duke Street Congregational Church, Lantern Lecture	8.0		Mr. A. Stuart McNairn.
17.—Hunstanton, Union Chapel, Lantern Lecture	8.0	• • • • • • • • • • • • • • • • • • • •	Mr. W. T. T. Millham.
78.—Dundes, Ogilvie U.F. Church Hall, Lantern Lecture.	7.30		Mr. A. Stuart McNairn.
19.—Reedham, The Rectory	3.0		Mr. W. T. T. Millham.
19.—Battersen, Tent Mission Hall, Broughton Street, S.W	8.0		Mr. G. F. Sears. Mr. A. Stuart McNairn.
20.—Marwich, St. Clement's Parish Room, Lantern Lecture.	8.0		Mr. W. T. T. Millham.
21.—Morwich Prayer Circle, Woodside, Christ Church Road	3.0		Mr. W. T. T. Millham.
21.—Norwich, Y.M.C.A., St. Giles Street, Lantern Lecture	8.30		Mr. W. T. T. Millham.
23.—Norwich, Surrey Road Chapel, Morning Service	0.45		Mr. W. T. T. Millham.
23.—Norwich, P.S.A. Class, Princes Street Congregational Church	3.0		Mr. W. T. T. Millham.
23.—Rew Dock Holton Road Baptist Church Lantern Lecture	6.30 8.0		Rev. I. W. Skinner.
25.—Pentypridd, Coedpenmaen Baptist Church	8.0		Rev. J. W. Skinner.
17.—Laintense, Westeyal College, 19.  17.—Hunstanton, Union Chapel, Lantern Lecture.  18.—Reedham, Mission Hall, Lantern Lecture.  18.—Beedham, The Rectory.  19.—Batterse, Tent Mission Hall, Broughton Street, S.W.  19.—Mantrose, St. John's U.F. Church, Lantern Lecture.  20.—Narwich, St. Clement's Parish Room, Lantern Lecture.  21.—Narwich Prayar Girele, Woodside, Christ Church Road.  21.—Norwich, Y.M.C.A., St. Giles Street, Lantern Lecture.  22.—Narwich, Y.W.C.A., 17. Pottergate Street.  23.—Narwich, Surrey Road Chapel, Morning Service.  23.—Narwich, P.S.A. Class, Princes Street Congregational Church.  23.—Nerwich, Scott Memorial Church, Thorpe Hamlet.  24.—Barry Deck, Holton Road Baptist Church, Lantern Lecture.  25.—Pertypride, Coedpenmaen Baptist Church, Lantern Lecture.  26.—Birmingham, Wattville Street Chapel, Handsworth, Lantern Lecture.  26.—Birmingham, Central Y.W.C.A., Corporation Street, Lantern Lecture.  28.—Birmingham, Central Y.W.C.A., Corporation Street, Lantern Lecture.  29.—Birmingham, King's Heath, Missionary Sale  29.—Birmingham, Railway Mission, Lantern Lecture.  30.—Birmingham, Railway Mission Lantern Lecture.  30.—Birmingham, Railway Mission Lantern Lecture.  30.—Birmingham, Railway Mission  30.—Seacembe, Congregational Church, P.S.A.	8.0		Rev. J. W. Skinner.
26.—Birmingnam, wattville Street Chapet, Handsworth, Lantern Lecture	8.a		Mr. G. F. Sears.
27.—Birmingham, Central Y.W.C.A., Corporation Street, Lantern Lecture	8.0		Mr. W. T. T. Millham.
28.—Birmingham, Y.W.C.A., Moseley Road (Ladies)	3.0	• • • • • • • • • • • • • • • • • • • •	Mr. W. T. T. Millham.
25.—Birmingnam, Y.W.C.A., Missionary Safe	3.0		Mr. W. T. T. Millham.
27.—Birmingham, Railway Mission, Lantern Lecture	8.0		Mr. W. T. T. Millham.
30.—Birmingham, King's Heath Evangelical Mission, Morning Service	1.0		Mr. W. T. T. Millham.
30.—Birmingham, Railway Mission	3.0 8.0		Mr. W. T. T. Millham.
30Seacombo, Congregational Church, P.S.A	3.0		Rev. J. W. Skinner.

If you live in either of the above places, please do your utmost to make our meetings successful.

# ACKNOWLEDGMENTS.

# Amounts Received from 13th to 31st October, 1913.

(Sums marked thus are specially designated.)

Note.—All contributions are acknowledged by number of receipt and name of donor unless a wish is expressed to the contrary. If desired, the receipt number only will be given.

				•	
Recei	pt No.	£ s.	d	Receipt No. £ s. d.	Receipt No. £ s. d.
6561	Miss L. Oram		0	6629 Miss L. McBean 1 1 0	Per Miss Lewis Lloyd, Llandudno.
2	Baker's Lane Bible School		Ŏ i		7850 Mrs. Gough 0 2 6
3	H. S. Nunn		ŏ	6630 Mrs. Reid 5 0 0	1
Ä	Miss I. Bryson		ě i	1 Miss M. E. Cousins 3 0 0	Per Miss E. K. Hooker, Brockenhurst.
5	Mrs. Brown		ŏ	2 Miss Dreaper 2 0 0	1875 Mrs. Southern 0 5 0
6	Miss Pettie		ŏ	Anon (Silloth) 1 0 0	6 Mrs. Bowden-Smith 0 2 6
9	Miss D. Reader Harris			3 Miss M. Ludlow 1 1 0	7 Miss Cave 0 2 6
		1.1	0	4 Misses Richards and Watkins 0 15 0	
8	Sergt. P. P. Williams		Ŏ !	5 Islingwood Rd. Mission,	
9	Mrs. R. G. Haskell	4 0	0	Brighton 1 3 3	— Sundry Donations 0 7 11
6570	Miss E. Gibson	1 3	8	6 W. Mackenzie 1 0 0	Per Mr. F. C. Blake, Cambridge.
1	" A Friend "	0 10	0	7 Miss H. R. Buchanan 1 0 0	
2	Misses Myrtle	0 10	0	8 Miss Harrison* 105 0 0	8191 Miss Austin 0 6 6 2 Miss Dodson 0 3 6
	M. A. T. (Liverpool)	Ŏ Î	Ŏ !	9 W. McDonald 0 16 0	
3	Mrs. McLaughlin	2Š Ö	ŎΙ		
Ă	Miss Henderson		ŏ	6610 (Box 918) 0 5 111	4 Miss Mansfield 0 1 3
5	B. R. Ketchlee	ίĭ	ŏ	1 (Box 919) 0 1 3½	5 Mr. Jude 0 4 6
ĕ	N. H. Shrimpton	0 8	ŏ	2 Mr. and Mrs. Turner 1 0 0	6 Anon 0 9 8
	"Scottar" (Stockwell)	0 5	ŏ	3 Miss E. J. Mitchell 0 5 0	— Sale of Stamps 0 1 5
7	A. W. Wood	Ŏ Š	ŏ	4 Mrs. Thomson* 2 0 0	D 14 D 11 D'14.
8	Miss H. M. Codrington	Ď Š	ŏ	5 Miss H. Harris 0 4 0	Per Mr. F. J. Packham, Brighton.
ğ	Miss I. Adam	Ŏ 1Ŏ	ŏ	6 E. H. Ward 0 4 0	1336 Mr. Townend 10 0 0
				7 Mrs. Stevenson 0 15 71	— Collection at D. Room Mtg. 0 13 6
6589	J. C. Mitchell	0 10	Ŏ.	8 Miss Brattle 0 5 0	Day Mr. D. W. Conhall Bomford
. !	Miss J. Abercrombie	0 2	6	9 Mrs. Longfellow 1 0 0	Per Mr. E. W. Corbell, Romford.
ž	Miss E. Paterson	0 10	0	6650 Mrs. Rhodes 0 15 0	8097 Romford Evan. Free Ch 1 0 0 8 Do. (Sale of blackberries) 0 3 9
3	Miss E. Harvey	1 0	0 ·	1 Miss H. H. Biggs 1 0 0	
	Nat.Bible Soc. of Scotland*	5 8	4	2 R. L. Chaplin 0 10 0	
4	R. Russell	0 13	6	3 Mrs. Lintern* 0 16 61	8100 Miss E. Hammerstone 0 11 6
Ď	Miss H. Butcher	0 10	0	4 G. W. Borley 0 5 0	1 Romford P.C 0 5 7
6	Orphan Homes of Scotland,		- 1	5 Mrs. Ellis 0 7 6	2 Miss F. Webb 0 10 0
	Home and Foreign Mis-		. 1	6 Mrs. Lewis Lloyd 0 7 6	3 Mrs. Corbell 0 5 0
_	sion Fund	60 0	0	7 Miss Lewis Lloyd* 0 2 6	4 E. W. Corbell 1 0 0
7	Miss E. F. Kimber	0 12	0	8 Misses Hunter 2 0 0	5 Profit on Magazines 0 3 6
8	Misses Cunningham	1 17	8	9 Miss E. Kelsey 0 5 0	Day Mice Proposite Descen
9	"Helpers together"	1 10	0		Per Miss Francis, Dover.
6590	Mrs. Wyon	22	0	6660 Miss J. Crook 0 12 0	7762 M. A. G
i	Orphan Homes of Scotland,		٠ ١	1 Miss S. Searle 0 6 6	3 "Unto Him" 0 10 0
•	Home and Foreign Mis-		l	2 Sister Marioh 0 3 8	Dor Mr. P. Corr Cross Bristol
	sion Fund*	100 0	0	3 Miss E. M. Walker 1 12 0	Per Mr. R. Carr-Gregg, Bristol.  1261 Miss Skinner 1 1 0
2	Miss E. L. Manning	0 4	Ò	4 Miss Griffith	2 Mrs. Delevingue 0 10 0
ā	Miss C. B. Rosborough	0 2	6		Z Mis. Delevingue 0 10 0
4	Mrs. Hunter	0 8	Ò	5 Moseley Y.W.C.A 0 10 6	Per Miss A. Lovell (Receipt No. 6603).
5	Miss Margetson	10 0	Ò	6 "An Englishman of Lima" 0 2 0	— Mrs. Walker 0 10 0
6	Miss M. Melvin	0 5	0	7 Miss Pitman 0 10 0	- J. Ferguson 0 10 0
	Anon (Oldham)	0 2	6	8 J. B 0 3 0	- Mrs. Ferguson 0 10 0
7	Hornton St. Chapel Collec-		-	9 R. L 0 5 0	- Mrs. H. Rogers 0 2 6
•	tion	0 14	7	6670 Tollington Pk. Bapt. Ch 1 7 10	- "A Friend" 0 1 0
8	L. T. B	12 0	Ò	1 D. Scrimjeour 0 15 0	- Mrs. K. Smith 0 2 0
ğ	Miss N. Pratt	0 3	6	2 Miss B. Hindmarsh 1 7 0	- Mrs. Gordon 0 2 6
0000	Numes E Waite	0 10	0	<ul> <li>Anon. (Southport)* 0 10 6</li> </ul>	Mrs. dordon U Z U
6600	Nurse E. Waite			3 Mrs. Heathcote 0 5 0	1 18 0
,	Per Rev. J. Fanstone	0 7 1 4	6	4 Miss A. G. Taylor 0 8 6	1 10 4
5	Per Miss A. Lovell	i 18	ő	5 Mr. and Mrs. Spencer 1 0 0	
3	Miss M. Heathcote	o 'š	4	6 Miss E. Gripper 5 0 0	North America.
2	J. Douglas	ŏš	6	- Anon. (Palmer's Green) 0 1 0	D D C C-111 FA A A
5	Inverkeithnie P.C			— Member of W. Kirby P.C. 0 2 6	Per Rev. Geo. Smith 50 0 0
6	Gospel Band, Bethesda	1 1 1		Well-wisher	(Details in The Neglected Continent.)
'	Bapt. Ch., Ipswich*	0 12	6	7 Mrs. Barwick 0 10 6	
Q	Miss F. M. Barnes	1 '6	ŏΙ	8 Miss J. Brown 0 5 0	
ğ	M. Heasman		š l	9 "Two Friends" 100 0 0	
			- 1	6680 Miss E. Hardy 0 10 0	Total for Putumayo Fund £3 3 0
6610	Mrs. C. Fisher	0 5	0	1 Mrs. Low 0 5 0	Total for Special Purposes£136 0 7
Ĭ	Paddock Rd. Bapt. Ch	2 0	Š	2 Miss Dixon 0 2 6	Total for General Purposes
2	J. Green	5 0	0	3 Miss Wickham 0 7 0	
3	Miss Walters	1 0	Ŏ.	4 Miss Smith-Warleigh and	Definition aret Oct /792 1 0
4	Mrs. Hilliers	1 0	0	Miss Wickham* 5 0 0	Deficit on 31st Oct
	Master B. Jennings* Miss A. Little		6	5 Miss M. Ellis 0 18 0	Estimated payments for Nov. and Dec £1641 10 10
5	Mrs. Morris	0 10 1 0	0	6 B. McCall Barbour 0 2 0	DCC
6	Miss M. E. Spokes		ŏ	7 Mrs. A. Bishop 0 10 0	Required before 31st Dec £2424 12 6
7	Miss L. E. Ryall		ŏ	8 G. H. Stephens 1 10 0	
8		A 47	ă 1		
9	B. B. Brown	0 11	3		
6620	P. Fisher	0 2	6	Miscellaneous	
1	P. Fisher	Ŏ Ž	ě		Foreign Stamps received by
ż	Words of Life, per Mrs.	•	1	Mrs. NorriePkt. Foreign Stamps	
-	Swanson		0	Miss Potter Box Clothing, etc.	Mr. F. A. Stocks, from :
3	Miss A. Amys	3 0	0		Miss A. James,
4	Y.M.B. Class, Wallington	_	. 1		Anon. (Leslie),
,	Bapt. Ch	<u>06</u>	0	Hon, District Secretaries.	Miss J. Evry,
5	Rev. C. Knight	0 7	6		Mrs. Holdgate,
6	H. J. Stephens		0	Per Miss M. Hughes, St. Leonards-on-Sea.	Miss Breag,
7	Miss M. Tharme		0	2234 Miss Womersley 1 0 0 5 H. Brownlow 0 7 6	Miss L. Witham, Rev. D. Campbell,
. 8	S. A. R. (Sydenham)		ŏ	5 H. Brownlow 0 7 6 6 Miss B. White 0 2 6	E. H. Taylor.
		0 16	6 I	0 Mars D. M. Herrich 0 7 0	20. 11. 20/100.

Please send Post Card, with your name and address asking fer the new Celoured

# ILLUSTRATED LIST

of the Religious Tract Society, 4, Beuverie Street, London, E.C.

A BOOK FOR THE TIMES.

Just Ready.

3/6

By the Rev. Dr. W. L. WATKINSON.

# MORAL PARADOXES OF ST. PAUL.

Contents:—In Praise of Ambition, Boasting, Ecstasy, Folly, Impotence, Rivalry, Covetousness, Jealousy, Guile, Revenge and Anger.

Published by The Religious Tract Society, 4, Bouverie Street, London, E.C., and Sold by all Booksellers.

The Missionary Book of the Year.

# MISSIONARY JOYS IN JAPAN.

BY PAGET WILKES, B.A.

With a Frontispiece in Full Colour, 21 Half-Tone Illustrations, and 16 Exquisite Translations of Japanese Poems, Printed on Art Tinted Paper.

Cloth. Gilt Top.

7/6 net

This vividly written volume furnishes an up-to-date contribution to the world's missionary literature, and unites East and West in the indissoluble bonds of Christian love. Japan, newly risen as a world power, and shaking herself from the mental slumber of long centuries, astonishes us by her energy, but is pathetic in her need; she possesses idols innumerable, but her ear is eagerly open for a message of spiritual hope. How that inspiring message is being delivered by missionaries, and how it is transforming men and women in all classes of Japanese Society, Mr. Paget Wilkes tells with captivating freshness and illuminating power. It also contains a remarkable chapter on the effect of Biblical criticism in the Mission Field.

Send a Post Card for Complete Catalogue of New Publications (post free)—

MORGAN & SCOTT, Ltd., 12. Paternoster Buildings, London, E.C.

# **MISSIONARIES**

# IN TRAINING or ON FURLOUGH

can receive thorough PRACTICAL TRAINING in Elementary ———

# MEDICINE AND

# SURGERY

AT THE

LONDON MISSIONARY SCHOOL OF MEDICINE.

UNIQUE ADVANTAGES for WOMEN.
NEXT SESSION, OCTOBER, 1913.

For Prospectus, apply—

Hon. Sec., L.M.S.M.,

82 Wimpole Street, London, W.





Vol. II., No. 20.

THE CONTINENT OF OPPORTUNITY

December, 1913.

# NOTES &

NOTICES.

WE have been very much encouraged during the past year by the increasing

The dren in the work in South America. A great many indications of this have come to our knowledge recently.

We are very anxious that this interest should be fostered during the coming year, and we would call special attention to this month's "Chats with the Children." So many of our readers can help us in this direction, both in the home and Sunday School. The children simply want leading, they will be delighted to follow. They only want encouraging, and they will become enthusiastic. Can you help us in this direction?



THE new Calendar has now been issued, and we rejoice at the large number of requests

for copies which have already been received. As we have already intimated, we considerably increased our

printing order from last year, but our faith is great enough to believe that all these copies will be taken. May we be personal, and ask if you have your copy? We would that all readers of South America used the Prayer Calendar each day, for our work needs continual, definite and expectant prayer. Do not neglect this great privilege of fellowship in service.

If it be a joyous privilege for us at home to pray for those on the field, how much more

must they rejoice who are at the front? Face to face, as they are, each day, with

difficulties, problems and needs which we can hardly comprehend, what new inspiration and joy must come into their hearts as they tear a slip from the Calendar and see that they specially are being upheld by those at home. We can, to some extent, realize how they must face the day with new courage and joy.



A LARGE number of subscriptions to our Magazine expire during December, it would

The Magazine. considerably assist our work at the office if friends would kindly renew their subscriptions as early as possible.

Whilst on this subject, we would urge our regular readers to do their utmost for the Magazine during the coming year—remembering that in securing another subscriber, not only has the Magazine circulation increased, but, what is more important, a new unit has been added to the number of our friends, who will soon learn intimately of the needs of the great Continent. Archbishop Temple once said, with regard to Foreign Missions, "When people know, they care; and when they care, they pray; and when they pray, they give." Let us remember the order of the steps.

### "SOUTH AMERICA."

THE month of December is always a time of retrospection. We would ask all our friends to join with us in The Expiring praise to God for His great goodness during the past year. It has been a time of definite progress, new work has been started. several new workers added to the field force, and many, many have been won for our Master. The future is full of promise, and we enter the new year with complete assurance that God is going to do yet greater things in the long neglected Continent.



THE Bishop of London, in the "Dawn of Day," has expressed himself very emphatically on the Non-Missionary Church, "The promise of the presence of Christ," he A Dead Church. says, "was only given to a Missionary Church. 'Go ye, therefore, and teach all nations, . . . and lo, I am with you alway, even unto the end of the world." When we want to know what is the secret of dead churches, dead dioceses, dead parishes and dead souls, it is a very simple one—they have ceased to be Missionary!" It is a profound truth, that the work of Foreign Missions is the touch-stone of spirituality. The Missionary problem will be solved when the spiritual life of the Christian Church is deepened.



SAD indeed is the lot of the children in South America. There is no happy home

The Cry of the Children. life, no word in their language exists to express our idea of home or home life. Too often the children are not wanted and are unwelcome. Our

problem is to win this young life—the future of South America—for Christ. It is indeed a problem, but it is our duty also to recognize that Christ's call is in this problem. With an undaunted faith we must grapple with the task of winning the young of South America for Christ. Splendid beginnings have already been made at several of our stations, and in order to bring the subject more prominently before friends in the homeland we have issued a booklet under the title of "The Cry of the Children." Copies may be obtained on application at the Office.

A GREAT many subscribers have written during the past month saying how delighted they are that so many E.U.S.A. meetings have been Meetings. arranged. We have every reason to be thankful to the large number of friends who have come forward and given us opportunities to arrange meetings at various centres. Prayerful preparation and enthusiastic service for the Society in this branch of our work mean so much, it is help which we heartily appreciate. We would invite yet more assistance, and trust that there will be a hearty response. We are entirely dependent upon local help for all our meetings.



A NUMBER of meetings were held in Liverpool, Manchester and Sheffield districts.

Meetings in Scotland.

and also in Scotland, in the early part of November. These meetings were addressed by the General Secretary, and were of a

most encouraging character. In Edinburgh and Glasgow two large public meetings were held, addressed by Dr. Dixon and Rev. Charles Inwood, Mr. McNairn showing a number of pictures illustrating the work in South America. These meetings were largely attended and great interest was manifested.



THE meetings in Edinburgh and Glasgow,

Our hearty thanks to all who

where also a Bible Reading was given each afternoon by Mr. Inwood, served to celebrate the amalgamation of the "Help for Brazil" Mission with have helped. our Union. The warm and appreciative thanks of our

Directors are due to the local Secretaries in those cities, and also in the Liverpool and Stirling districts, for the unremitting labour and self-sacrificing devotion they have manifested, together with their helpers, in making those meetings such a success. Permanent interest has been created and deepened in the work in South America, and we trust that all friends of the two Societies now united, will take up the task with renewed determination to send the Gospel to all parts of the long neglected Continent.





Roman Catholic Monastery, Cuyabá.

The young Frenchman who is assisting Mr. Morris Bernard
lived here.

# From the Centre of South America.

A Missionary Message from Morris Bernard, Cuyabá, Matto Grosso, Brazil.

Mr. Bernard, who is one of our E.U.S.A. Missionaries, and at present on furlough, wrote the following interesting article for the Magazine of his former Church, "The Moody Church Herald."

A LONELY Missionary station! So far away that a letter from the States almost grows musty en route, as it travels the long 8,000 miles between here and there, consuming over two months of time in its journey. So far away that the nearest other Missionary is 500 miles distant, and the sea-coast city of Rio de Janeiro is no nearer than New York is to Chicago. With only one other English-speaking person in the whole region round about, do you wonder that I sometimes feel almost out of the world at this outpost of civilization?

For eleven years I have had the privilege of bearing the banner of the Cross in South America, in the midst of the heathendom which has been only intensified and made more unapproachable by the false teachings of the Romish religion. When I left the Moody Bible Institute, and fared forth on the long journey southward, it was somewhat like the emigration of Abraham, who "went forth, not knowing whither he went"—save that God had told him to go. I wish to say that, although I did not at the time know the "whither," yet when I chose to obey the call (which was unmistakable) and stepped out upon His promises, He proved Himself faithful.

And so, for eleven years I have been working "with Him." First at the wonderful city of Buenos Aires, and surrounding region, and later in Brazil, whose area equals that of the United States. And it is of

the place where I have laboured during the past four years that I wish particularly to tell you.

Cuyabá is a very old city of 15,000 people, located in the exact centre of South America. It is quite inaccessible, one being obliged to reach it via Buenos Aires and a 2,000 mile ride up the La Platta river, in more or less comfortable steamers. A railroad is now being constructed in the state of which Cuyaba is the capital—a state nine times the size of Illinois. Until my wife and I went there four years ago, there had never been a Missionary in the city, nor even in the state. No one else seemed willing to go to Cuyabá, so we left the more healthful climate and congenial surroundings which we had called home for some time, and gladly took up the work in the needier field. The little congregation was left behind, as well as the new church, built with our own hands, and in which the Friendly Bible Class of the Moody Church had given valued assistance. This that we "might preach the unsearchable riches of Christ" to those so far away, for whose souls no one seemed to care.

Nine months after our arrival, my wife answered the divine summons to come to the "continuing city," whose builder and maker is God. I was left to labour on alone, and care for our little William, then three months old. For the few months that my dear one worked with me in Cuyaba, her labour was not in vain; and soon after

### "SOUTH AMERICA."

her departure one whole family, with whom she had dealt, abandoned Romanism, and accepted the Lord Jesus.

As I was longing and praying at this

institutions of Europe. Tired and disgusted with the ways of Rome, he came to my house, and sought refuge and help from me. It was not long before his eyes and heart



Bororó Indians, Matto Grosso State, Brazil, in full dress.

time for some one to help me in the work, whom should the Lord send but a former Catholic priest. He was a Frenchman, who had served all his life in the Catholic

were opened to see the Gospel in its purity, and he turned his back upon Romanism, to follow Jesus. Gandon is a noble fellow, as true as steel, and a power in convincing



### FROM THE CENTRE OF SOUTH AMERICA.

his Catholic friends of their error and sin. Since his conversion, he has given all his time and strength to the work, without remuneration. I am praying that some one will take up this brother's support, only \$20 per month being required for his living expenses. At present, during my absence, he is ministering to our little flock, and also cultivating a small farm which we own just outside the city. This was bought with money which we managed to save in one way and another, by exercising much care in expenditures. On this land we raise nearly all our food, and even make our own sugar. We also have stone and timber, and a brick-yard on this farm, all of which we hope to be able to use soon in the erection of a church building in the city, when we secure the location, and the Lord makes it possible to build.

There are already fifteen adult believers in our little assembly, and many of the best families are sympathetic and friendly with our work.

Cuyaba is surrounded by many towns, ranging in size from 500 to 5,000 population, none of which has been evangelized. As Gandon develops into the efficient worker which I hope and believe that he will, we can make regular visits to these untouched places, bearing the message of hope. As it is now, there is too much for one person

to do in the city, and the outlying towns are absolutely unreached. A married couple is very much needed in this field, to help to extend the work.

There are also many untouched Indian tribes round about, bands of the tamer ones coming into the city at intervals throughout the year to trade their novelties for a knife or a blanket. And so far nothing has been done to tell these "children of the forest" the story of God's love!

A day school, for the children of believers, as well as others who would come, is a pressing need.

There is only one hospital in the city, and its lack of ordinary sanitary arrangements is appalling. No wonder the dead are carried out every day! What a field this would be for some young Medical Missionary.

I am returning in November to this work, to these people, whom my heart has never left, since first I came to know them, there to give myself and my all that those who are now in darkness may see the great light.

Who will go with me? In intercession, in supplying the needed funds, or in person. Are there not some who will take advantage of this exceptional opportunity to make their lives count for the most, and say, "Here am I, Lord,—send me, send me"?

# "So Little Done, So Much to Do."

"The World for Christ" our watchword is!
This is the end we have in view,
But everywhere to-day we find—
"So little done, so much to do."

Two thousand years ago, Christ said—
"My Gospel preach the wide World through."

Yet millions know not His great love—
"So little done, so much to do."

Have WE this solemn charge fulfilled?

Have WE to Christ's command been true?

Can WE be blameless while there is—

"So little done, so much to do?"

The harvest truly plenteous is,
Alas! the labourers are few,
In South America we find—
"So little done, so much to do."

That you the Lord's "Well done!" may hear,

Help with your prayers and money too, That of YOUR DUTY none may say— "So little done, so much to do."

"The World for Christ"—it MUST be won, And God is calling some of you To wipe away this great reproach— "So little done, so much to do."

EDGAR ERME.





Emilio Nuñez.

# Children's Sunday in Tandil.



By Mrs. H. Strachan.

With photos of some of the School Staff.

Andrés Nuñez.

As a Sunday School we have two great days in the year—one is Children's Sunday (June 1st) and the other is the day of days on



Señorita Ida Boyesen.

which we hold our Christmas fiesta. Navidad (Christmas) is a wonderful time, a glorious day to be looked forward to for months, and to be looked back upon all the rest of the time. Next to it, but of course a long way behind, comes "el domingo de los niños" (Children's Sunday). We have a whole Sunday to ourselves, and we invite the grown-ups to "our" meetings. All the children of the Sunday School wear badges and file into the salon singing our own march. Then there is an interesting programme of singing and speaking which generally awakens great enthusiasm.

Altogether we make the big people understand that we form a part, and a very important part, of the church.

Children's Sunday was instituted with the special object of bringing home to the church members the important place of the Sunday School in the church, and its possibilities as a recruiting ground both for church members and for workers, and at the same time we seek to actively interest the parents in what is being done for their children, and to secure their whole-hearted co-operation and sympathy; while a lesser aim is to make the children enthusiastic about themselves. This latter, when you come to think of it, is quite a laudable desire in itself. The day was successful from all

these points of view. The three meetings were very well attended and were throughout times of real spiritual power.

The weather looked as if it did not mean to treat us well, as winter was solidly entrenched and very prodigal of its resources. But we awoke to a day of glorious sunshine and blue sky, such a winter's day, in fact, as grey old England never knows. It came as a promise of blessing for our "Children's day." Later on, when we got into the salon for our 9 o'clock morning service and saw a most unexpected muster of children at that early hour, we felt that we were going to have a good day indeed, and the salon itself had risen to the occasion, for the sun streamed in on garlands of ivy and chrysanthemums and feathery plants round the platform, while children's texts in red and white lent a pleasant note of colour to the scene.

The morning service struck a high note of spiritual power which was well maintained throughout the day. The Señorita Nielsen, who is the superintendent's right hand in the Sunday School as well as a tower of strength and help in the general work, had taught the children some special new hymns, and they did credit to her training and added greatly to the value and interest of the meetings. As the first speaker, she gave a most impressive little address, in which she indicated her own joy and profit in the work of the Sunday School.

The next speaker was quite a new recruit to the teaching staff. He is only a young quarryman, but if you could have listened to Andrés Nuñez that morning, and looked into his resolute bright face, those of you who are "helpers together" with us would rejoice at such fruit to our faint labours. His words were few, but they were so mani-

### CHILDREN'S SUNDAY IN TANDIL.

festly sincere, and so much to the point, with the right ring about them, that he made his mark upon the meeting, and made us feel that he had unsuspected gifts for God's service. After that it fell to the superintendent's share to tell of three good things in store for the children—one was a "secret," eagerly anticipated. First the opening of the Sunday School lending library was announced. The second was the "secret"-nothing less than the gift of an "Edison Home" cinematograph for the children's use and instruction—"and if the big people are good, and behave well, we will invite them to see all the wonderful things in the moving pictures," whereat the children smiled most cordially. And now for the third good thing. We wondered almost with fear and trembling if they would think it a "good" thing, and if the parents would be sympathetic. It was so entirely a new idea, that of helping to support an orphan in Blossom Orphanage. But we gave to the winds our fears when the children audibly agreed that it was quite true they were well fed and clothed, and fat, pretty children all of them, and so could afford to give their cinco centanos to the huerfanito instead of buying caramelos with them. And when they were asked if they did not think it a perfectly lovely idea to have a "little orphan of our very own," the response was enthusiastically unanimous. At the same time it was plain that the parents were impressed with the idea of teaching the children to think of the "disinherited ones"; and so, to strike while the iron was hot, it was announced that in the afternoon

meeting a beginning would be made, and with the help of the big people we would take up our first collection on behalf of "nuestro huerfanito." To our surprise and joy it amounted to almost \$20, a good beginning indeed!

There is no time to enter into detail about the other meetings which were in every way fine gatherings. The other teachers, as well

as the pastor and deacons, took part in them, but the outstanding feature was a blackboard lesson on the secret of power in the life, given by Mr. Rodgers, and illustrated by a little electric lamp and battery. It was one of the most impressive lessons we have ever listened to, and was most eagerly followed by old and young alike. Altogether when the day was over we felt that it had been a good time in the best sense.

This year the work amongst the children is giving us cause for great thankfulness. Not only have the numbers increased—we are quite distressed now if we get below seventy any Sunday—but there are many indications of real spiritual results. A girl



Don Anselmo Camacho.

of fifteen, who has just been approved for baptism, began to come to Sunday School last year. She was so interested that she prevailed on her mother to come to the services. They are both converted and are







Señoritas Luisa and Teresa Calende.



Señorita Elena Nielsen, (the Superintendent's right hand.)

### "SOUTH AMERICA."

soon to be received into church membership. Possibly two others of the older girls converted in Sunday School will be received at the same time. It is very nice to hear the parents tell of changes being wrought in the lives of some of the smaller children. There is no doubt at all that the work for the boys and girls is well worth while-but they are with us for such a short time. If only we had that day school we are longing for!

Not the least of the joy in the Sunday School work springs from the help and fellowship of the band of eight young men and women who have thrown themselves so splendidly into this service. They have all been converted here in Tandil, and the youngest, Ida Boyesen, is a fruit of the Sunday School itself. Besides these we have the invaluable help of Mr. Rodgers, who is also a great support in the general work, making a total teaching staff of ten.

# Right Direction. Step in the

By H. F. Schmitt.



was laid upon our hearts some time ago to make a special effort in our outstation, La So some months ago Madrid. we arranged with the co-operation

of Miss Bertha M. Bell, Colporteur of the American Bible Society, to hold an eight days' campaign in that town.

About a week before our campaign we were able to obtain a new hall, with seating accommodation for some 150 people; and here we held our meetings.

The whole town was canvassed, tracts were distributed and invitations extended to the meetings. Pascual Campos, our first baptized believer in that town, greatly helped us in this work.

Miss Bell sold forty-five Bibles and eighteen Testaments during that week, and it was largely due to her efforts that from the very first a decided interest was shown in the meetings. Day after day, with a broiling sun upon her and a heavy load on her arm, she sallied forth, visiting house after house with the Word of God, and leaving Christian literature wherever she went.

She is not only capable but clever in this

work to which she has consecrated her life. If she enters a house she is not easily got rid of before she either sells the Scripture, or gets the Bible, already in the house, from some dusty shelf or box, and makes it interesting to the people by reading portions here and there, so much so that they feel, after she has gone, what a hidden treasure they had in the house all the time but had not known it.

Miss Bell is fearless, and attacks friend and foe alike, even the priests, many of whom do not possess a copy of the Scripture.

Two men asked for baptism during our campaign, and one man, evidently very interested, gave me \$20 towards defraying expenses. Of real conversions we cannot speak; we leave that to Him who alone giveth the increase.

We also paid a visit to La Colina, a town some twenty miles from Coronel Suarez. We visited practically the whole town, which counts some 2,000 inhabitants, and disposed of a good amount of literature.

May the Lord add His blessing to all that was done in His name, and speed the day when we shall see more workers for Him in this great country.

A woman came to a Missionary at Bangalore, asking him to interfere and prevent a certain native Christian from praying for her any more. When asked how she knew that the Christian was praying for her, she replied, "I used to perform my worship to the idols quite comfortably, but for some time past I

# When a Native Convert Prayed.

have not been able to do so. Besides, he told me at one time that he was praying for my family, and now my son and two daughters have become Christians. If he goes on praying, he may make me become a Christian too. He is always bringing things to pass with his prayers. Somebody must make him stop."

—The Missionary Herald.

# WAITING FOR THE LIGHT.



A family group. Quechua Indians of the Sierra.



# Open-Air Meeting, Victoria, Argentina. Mr. McCririck is speaking.

# The E.U.S.A. in Argentina.

By E. J. D. Hercus, M.A., B.Sc.



ocountry of South America is so closely linked with Great Britain as the Argentine Republic. Three-sevenths of the total commerce of the whole con-

tinent is there carried on, and in that commerce and its immense carrying activities on land and sea we hold the foremost place, in spite of growing international competition. The British investors' holdings in Argentine stocks and shares, national, provincial, industrial and commercial, total some hundreds of millions sterling. To how many of those who derive their income from the opening up of this new land does it occur to inquire concerning the spiritual welfare of its inhabitants?

A few years ago the first figure conjured up in the mind of the average Englishman on mentioning the Argentine would probably be that of the picturesque gaucho, the liberty-loving Arab of the pampas, ranging on horseback the immense uncultivated plains, mustering and tending uncounted herds of cattle as independent of the outside world as he was himself. To-day, the gaucho is a disappearing type, the iron horse and the plough are ousting him, and

European immigration is rapidly peopling with man and beast of a new blood the empty spaces of his great and fertile land.

Now, our first thought in speaking of Argentina is of the great city of Buenos Aires, active, opulent and glittering, which holds within itself more inhabitants than all New Zealand, and owns no peer but Paris in the Latin world. Yet Buenos Aires embraces less than one-fifth of the inhabitants of the fourteen provinces and ten territories which make up the Republic. Through its parliament, its many-tongued press, its numerous railways and riversteamers, the capital exerts a unique influence upon the whole country. Sensitive itself to the movements of international thought, it has thus transmitted to the remotest corners of the land ideas and suggestions that make the old priestly dominance less and less possible. The average man in Argentina to-day is "an Argentine first and a Roman Catholic a bad second."

From these facts it may be possible briefly to indicate the task confronting the Protestant Missionary in Argentina to-day. It is this: given a nation, mainly European

### THE E.U.S.A. IN ARGENTINA.

in stock, equal in population and in prospects Canada, rightly distrustful of its traditional religious guides, largely ignorant of the Bible and of regenerating truth how shall it be fortified against superstition, materialism and vice? resources are vast, its prosperity is increasing, all the tides of life are at the flood save that of faith. Can its "melancholy long, withdrawing roar" be arrested? Can a pure Church of Christ be built up in

Argentina?

It is now just a quarter of a century since the pioneer of what is to-day the Argentine Mission of the E.U.S.A. went to Argentina. With very little promise of support or encouragement from others, the late Pastor George Graham supported himself by school-teaching and encouraged himself in God. Largely through his representations other stations in addition to his centre at Las Flores received Christian ministers. To-day, the Gospel is preached regularly at eight stations and numerous out-stations by workers of the Mission, and in five of these stations well-built manses are erected. chapels and addition to the services carried on in Spanish there is at Coronel Suarez a German congregation ministered to by Pastor Schmitt. From time to time English services are also held.

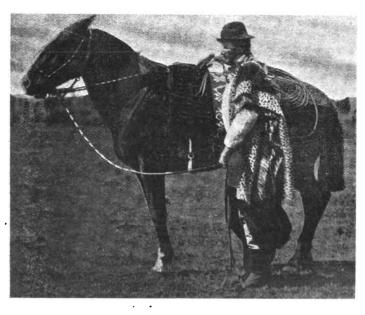
Trelew, in the Chubut Valley, is the southernmost station occupied by the Society. There, at the instance and on behalf of some of the Welsh colonists, Pastor Roberts carries on a vigorous propaganda amongst the Spanish-speaking elements of the population, making frequent visits to neighbouring townships also. He has scattered the Scriptures far and wide, and on one occasion was privileged to baptize a convert who rode many days across the plains from the foot of the Andes to receive instruction. So far it has not been deemed wise to constitute a regular church at this station, where the work of evangelization commenced

in 1908, but in due season this will, it is

hoped, be found possible.

The Province of Buenos Aires, in which the remaining stations of the Mission are situated, is approximately equal in area to the British Islands. Its population is now 2,000,000 souls, or double the number it contained fifteen years ago. Tres Arroyos (12,000) and Tandil (14,000), on one line of the Great Southern Railway, are linked by the junction of Las Flores with Coronel Suarez on another line. All four towns have vigorous and missionary-hearted Evangelical Churches whose pastors belong to the E.U.S.A. There are no other Spanish-speaking Churches in any of these centres, and a glance at the map will show how many other similar centres lie unoccupied, waiting for us to press in. Most of the townships within practicable distance of the main stations are visited by Christian workers eager to spread the Gospel, but there is still much to be done that calls for a settled ministry.

The four towns we have named all lie to the south of the city of Buenos Aires, in the areas served by the Great Southern Railway. In addition to them the E.U.S.A. has occupied three other centres lying somewhat nearer to the city on its northwestern side. Of these, the most impor-



A "Gat cho."

# "SOUTH AMERICA."

tant is the town of Campana, a port on the River Paraná whose annual commerce exceeds £2,000,000. It is now some eleven years since regular preaching in Spanish commenced there, and there has been a Missionary in residence since 1902. In spite of considerable lawlessness and persecution there are now twenty-three Church members, and sixteen probationers who have expressed a desire to follow Christ. The Sunday School has fifty scholars, and in addition to the regular services in the church cottagemeetings are held and well attended.

Close to Campana the islands of the river afford a vast field for itinerating work, and although the motor-launch long prayed for has not yet been received the Missionary spares no effort to carry the Gospel throughout these outlying portions of his wide parish.

In San Fernando the beginnings of evangelical testimony carry us back to an English Sunday School started some fifteen years ago in a private house. Spanish work was soon added, and various brethren from Buenos Aires have co-operated in it from time to time. The present pastor, Don Bartolo Brisco, is a native of the town, converted through the ministry of Mr. Sallans. When the latter was compelled by ill health to withdraw in 1905, Don Bartolo became pastor, and he has laboured faithfully ever since. There are now twenty-four Church members, but the full number of evangelical believers is greater than this, and others stand "not far from the Kingdom."

Lastly must be mentioned San Isidro, where in 1905 Gospel work was begun by Mr. McCririck, the founder of the Campana work: Here Mr. and Mrs. King have been labouring for four years amidst considerable opposition, and hope soon to form the little group of a dozen believers into an organized church.

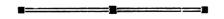
# How much shall I give this year to Missions?

A LITTLE ARGUMENT WITH MYSELF.

- 1. If I refuse to give anything to missions this year, I practically cast a ballot in favour of the recall of every Missionary, both in the Home and Foreign Fields.
- 2. If 1 give less than heretofore, I favour a reduction of the Missionary forces proportionate to my reduced contribution.
- 3. If I give the same as formerly, I favour holding the ground already won, but I disregard any forward movement. My song is, "Hold the Fort!" Forgetting that the Lord never intended that His army should take refuge in a fort. All of His soldiers are under marching orders always. They are commanded to "Go!"
- 4. If I advance my offering beyond former years, then I favour an advance movement in the conquest of new territory for Christ. Shall I not join this class?

RESOLVED: I do believe in greatly increasing the present number of our Missionaries, therefore I will increase my former offerings to Missionary work.

[BY PERMISSION OF THE LONDON TRAM CAR AND OMNIBUS SCRIPTURE TEXT MISSION, 27, CHARTERHOUSE SQUARE, E.C.



# Foreign Stamp Bureau.

"December" Packet contains 50 stamps, including Morocco, Levant, Chinese Republicans, etc., etc. Price, 9d. post free.

"Colonial" Packet-50 British Colonials. Price, 7d. post free.

Approval sheets of stamps of any countries sent on application.

Apply to-

Mr. F. A. STOCKS, Sonning, Leicester Road, Hale, Cheshire.



### A gateway of Cuzco, Peru.

# From **Darkness** into Light.

By W. T. T. Millham.

ONVERSION, in the case of many of our Peruvian converts, may be likened to the dawning of the light; not sudden, but gradualso gradual, indeed, that oft-times

it is impossible to detect where darkness ceases, and night merges into day. soul does not seem to turn wholly towards God in one clean-cut decisive act, but rather to move gradually towards the light, until it catches the full radiance of the noontide The process may be prolonged more in some cases than in others, but in all the advance is slow, and often months lengthen into years before the significance of the Gospel is fully realized.

It is interesting to trace the progress of the soul in its quest after peace and satisfaction. The search is usually marked by several stages of experience, each bringing the seeker a step nearer to his goal.

In the first place, interest is awakened. To anyone entering one of our Mission Halls for the first time, everything is entirely new, indeed quite strange. The fact of meeting in such a place for religious worship—the form of service—the hymns sung by the whole congregation and not by a select choir-the prayers being extempore and not read in an unknown tongue; the reading

and exposition of the Scriptures—all is new, strangely new. In England, in almost every case there is a background of years of instruction in the Sunday School, and a general knowledge of the Word of God and of the good news of salvation through Jesus Christ. But in Peru, where the Bible is a prohibited and practically unknown book, the reading of which is considered a sin, it is altogether different. There is no such preparation of the soil for the good seed of the Gospel. To see, therefore, a man with no distinctive dress, presume to fearlessly expound the banned Book and to pronounce it to be the Word of God to mankind, is at first an outrage upon the Peruvian's sense of religious worship. Everything in our services is such a contrast to the religious customs of the country. The very simplicity of it all impresses a new observer, and often gives rise to a doubt as to whether, with such a lack of "externalities," there can be any reality in the worship. Religious worship without gorgeous ceremony and sensuous ritual—without incense and images—without a visible altar and an officiating priest in robes befitting his office; such worship is at first considered to be mere presumption, and little short of blasphemy. But as

### "SOUTH AMERICA."

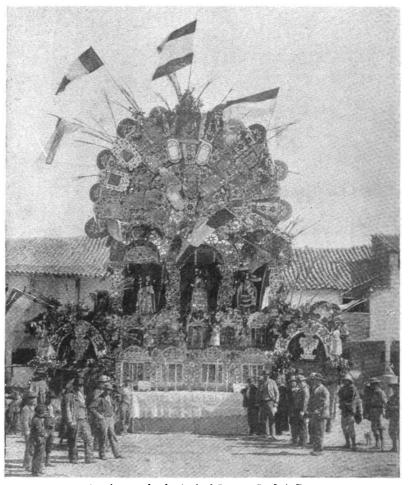
time goes on the mind becomes enlightened, prejudice is removed, and a desire awakened to know still more of these strange doings and sayings. Worship comes to be viewed in an entirely new light, and is seen to consist not in the mere formal observance of external rites, but in the inward adoration of the spirit.

When once interest has been aroused, it is not long before the assent of the mind is given to the truths expounded from the Word of God. Naturally the first step in this intellectual process is that of making a comparison between Roman Catholicism arid Protestantism. and very soon the doctrines and practices of the Roman Catholic Church are recognized to be utterly devoid of Scriptural foundation. It is this change of creed that constitutes conversion in the opinion of many, and is often supposed to be the only thing necessary to enter into fellowship with the "Protestantes Cristianos," and not infrequently has membership been sought on this ground. That conversion should be made to mean anything more than an intellectual change comes to many as a great surprise, and is regarded as attributing to the word a wider

range of meaning and application than is justifiable.

Whilst it is great cause for joy when a soul arrives at this stage in the search after truth, we could not think of receiving such into fellowship, for however valuable intellectual assent may be, it is but the first step towards a full act of faith in Jesus Christ.

This change of creed does not necessarily guarantee a recognition of the personal application of the Gospel, and we have often found that these sympathizers with Protestant truth have no real sense of sin or of their need of salvation therefrom. But as the months go by, the awful reality of sin as a barrier be-



An altar at the festival of Corpus Christi, Peru.

tween the soul and God, and the consequent need of a Saviour, begin to be felt.

It is at this stage of conviction in the seeker's experience that the Pastor finds his deepest joy in applying the balm of the Gospel, and making known the efficacy of the Blood of Jesus Christ to cleanse from all sin. Immediately that the need of reconciliation has been realized, confession

# FROM DARKNESS INTO LIGHT.

of sin made, and the peace of forgiveness possessed by the soul, quite a new stage of experience is entered upon.

But it is always difficult for the Peruvian to conceive that salvation, though made possible by the expiation of Christ for sin, can be obtained by any other means than by "works." Having been accustomed for so many years to a religion that consists in "doing" rather than "being," enquirers do not easily understand that salvation is of grace through faith. It is an idea that is utterly foreign to the mind steeped in Catholicism.

As in the case of many in our own favoured land, the full significance of salvation is not realized all at once. Sin does not appear at first in all its ugliness. This is largely due to the fact that the conscience has become so blunted by persistent wrong-doing that it has almost lost its discriminating power, so that many things essentially wrong are regarded as right. The moral standard of the country is so low that certain acts, which the public conscience in England would look upon as outrageous, are pronounced to be permissible and even necessary.

Even when the work of grace has begun in the heart, it is often not till months have passed that the hideousness and sinfulness of immorality are fully recognized. Not infrequently has admission into Church membership by baptism been applied for, while the sacredness of the marriage law was being disregarded, and sometimes surprise has been expressed at the necessity of observing such a law.

But by the work of the Holy Spirit through the ministry of the Word the conscience becomes more and more enlightened, and one by one the old habits are dropped off, as the real significance of the "New Birth" and the "New Creation in Christ Jesus" gradually dawns upon the soul.

It is not till a prospective candidate for baptism gives clear evidence of this change of heart and life that the rite is administered. Sometimes it is considered necessary to defer an application for a year or more until the testimony of both lip and life is unmistakably clear. The success of the work of evangelization very largely depends upon integrity of life, and every precaution is therefore taken in the case of all converts seeking baptism, as failure does incalculable harm.

When once the will has been definitely brought into action in the surrender of the soul to Christ, and all inconsistencies have been put right, the after life is usually marked by unceasing fidelity. Amongst our Peruvian Christians we have some of the staunchest and most faithful souls that have ever enlisted under the banner of the Cross. With many there is manifested an ever-increasing desire to grow in knowledge and in grace, and no opportunity is missed of gathering around the Word, every new truth discovered being treasured with intense delight.

But not with all is there evidence of the desire to advance, for some truly-converted souls, after confession of faith in Jesus Christ has been made in baptism, have the idea that now nothing remains to be done, that all has been attained—they are members of the Church and so can "rest on their oars." It is not easy to disabuse the mind of this mistaken conception, and to inspire the young Christian to scale the grander heights of spiritual experience, to "press toward the mark for the prize of the high calling of God in Christ Jesus," and to discharge his responsibility towards his fellows by endeavouring to lead them into the true light.

\* \* \* \* \*

Such is the pathway along which seeking souls grope their way from darkness into light. The progress is slow; there are many battles to be fought, many persecutions to be endured, many obstacles to be surmounted, many crooked places to be made straight; but in the end they enter into the enjoyment of the light, life and liberty, found in the "green pastures" and "beside the still waters."

COMPOSITOR (Christian) WANTED, to take charge of small Composing Room in Buenos Aires; one in sympathy with Missionary effort desired. Salary £150 per annum, rising to £200 per annum. For particulars apply to F.G.S., E.U.S.A. Office.



# A Striking Testimony.

Mr. E. C. AUSTIN writes:—I am pleased to be able to send you a translation of the testimony of the young man—Arturo Cartagena—who, since the first of the year, has been taken on as native helper at Cuzco. It was arranged at our Field Executive meetings last year, that after a few months spent in Cuzco receiving Biblical instruction from me, he should go with his wife and family to our "Urco" Farm to devote himself to Evangelistic work amongst the Indians there. Like all those born in Cuzco he speaks both Spanish and Quechua, so will be able to speak to these people, whose moral and spiritual welfare I believe he has at heart, in their own language the "wonderful words of life." Ramon Villafuerte is the name of the friend of whom he speaks who was the instrument of his conversion, and who appears to have been a very whole-hearted follower of the Lord, and to have been specially gifted in the matter of personal work. He left Cuzco some time ago, and I believe is now in Cuba.



OR some years, after having abandoned the beliefs of my parents who were Romanists, I found myself devoid of religious ideas; and later, not only devoid of

these, but I had swept from my memory all the acts of devotion and beliefs which my parents had taught me in my infancy;

and, as may be supposed, I found myself every day more free from the fear of God.

My unbelief increased continually, helped by the innumerable immoralities which I saw practised by the ministers of the religion to which I (nominally) belonged.

I sought more and more worldly diversions and pleasures, wishing to advance further in my religious indifference.

Friends, as I thus formerly called them, were not lacking,

for whom the ideas of religion and God were nothing more than the tales of old women and ignorant people, and who thought that young men should occupy themselves with modern affairs, and should read up-todate literature, with the advancements that are clearly to be seen.

Thus encouraged by the worldly, I commenced the reading of diabolical works which were supplied to me by these same so-called friends.

It was my desire to efface from my mind at any cost the idea of a Creator, that I have found is innate in man, and even in the wildest savages; but it was impossible to remove it from my imagination. I did what I could, but the idea would not disappear.

Putting on one side those things that

occupied me so much, once more I abandoned myself to the most unrestrained worldly pleasures (being then about sixteen years of age).

But the day arrived when that God, whom I wished to deny completely, touched my heart; and one day, feeling restless, and without knowing what I intended to do,

I asked permission from my employer and went out in the street. When I found myself there, without knowing why I had gone out, a friend appeared whom I was in the habit of despising because he did not share with me in the worldly pleasures which I liked so much. He already knew the Gospel, and on that account I felt contempt for him.

With the patience that is characteristic of an "Evangélico" (evangelist) he said:

"Brother, what are you doing here?" I, standing still, replied: "I do not know what I am going to do. I have left my work with permission to be absent three days, and I do not know what I shall do during this time. I am very unsettled and cannot find satisfaction in anything."

"Do you wish to go for a walk with me?" he said. "Certainly, brother," I replied; "let us start, we will go wherever you wish." We then started off for the country. When once we were in the fields we commenced to talk of religion, and such was the influence of my friend that he awoke in me a great interest for the Gospel of Christ by his tender and kind conversation, like that of a child. We spent the whole afternoon in the fields; already I was awakened from my indifference and began to realize that I had



Arturo Cartagena.



# A STRIKING TESTIMONY,

been in danger of eternal death,—the One whom I had wished to deny saved me! On returning from our stroll I wished my friend good-bye, and in the evening I felt a joy, a strange supernatural thing, a quietness in my spirit, as if there had been removed a great weight from my shoulders. Immediately I made my way to the house of my friend and brother. At meeting him I no longer despised him as formerly; now he became my partner in the pleasures of Christ

my Saviour, not of the world as he had been formerly, but of that good and merciful Physician who brought me from death to life. Praise His name!

To-day, restored and saved from all danger, I praise and bless the Lord Jesus, and trust that He may deign to use His servant to be an instrument for the extension of His work in my needy country.

ARTURO CARTAGENA. (Cuzco, Peru.)

# E.U.S.A. Meetings during December.

We have pleasure in giving a list of meetings which have been arranged for December. If you live in either of the places mentioned, please do your utmost to make the gatherings successful. Should you desire to help by arranging a meeting in your own district, kindly write The Organizing Secretary, 8 & 9, Essex St., Strand, London, W.C.

December.	
rCrofton Park, S.E., Baptist Church	5Mrs. Hodge
2.—Leeds, Woodhouse Hall	oMr. W. T. T. Millham.
2.—Twickenham, Baptist Church Y.P. Guild (Lantern)	5 Mr. A. Stuart McNairn.
2.—Lymmgton, Congregational Church (Lantern)	Mr. G. F. Sears.
3.—Oxford, Methodist Free Church, St. Michael's Street	oRev. C. Inwood, F.R.G.S.
3.—Streetham, Presbyterian Church, Pendennis Road	Mr. A. Stuart McNairn.
3.—Breckenhurst, Baptist Church (Lantern)	Mr. G. F. Sears.
3.—Bradford, Tabernacle, Whitby Road (Lantern) 7-3	o Mr. W. T. T. Millham.
4.—Bradford, Y.W.C.A 7-3	o Mr. W. T. T. Millham.
6.— Hull, Thornton Hall	Rev. C. Inwood, F.R.G.S.
7.—Sheffield, St. Peter's Mission Church, Heeley Ser	vices Mr. W. T. T. Millham.
8.—Deckhead, Gedling Street Mission Hall	
8.—Pertsmouth, Buckland Congregational Church	Mr. G. F. Sears.
8.—Sheffield, St. Peter's Mission Church, Heeley (Lantern)	Mr. W. T. T. Millham.
8.—Hersham, Free Church Council	Mr. A. Stuart McNairn.
9.—Southsea, Bible Institute, Homelea, Merton Road	
9.—New Brighton, Baptist Church, Sea Bank Road (Lantern)	Mr. W. T. T. Millham.
ro.—New Ferry (Cheshire), Hope Hall (Lantern)8.o	Mr. W. T. T. Millham.
II Birmingham, Central Y.W.C.A., Corporation Street (Lantern)	Mr. A. Stuart McNairn.
11. Southport, St. Simon's and St. Bride's Church Hall8.0	Mr. W. T. T. Millham.
14.—Manchester, Evangelical Church, Newton Heath	m. & 6.30 Mr. W. T. T. Millham.
15.—Acton, Baptist Church	Rev. C. Inwood, F.R.G.S.
15.—Manchester, Evangelical Church, Dean Lane, Moston	
16.—Laten, Park Street, Baptist Church	Mr. A. Stuart McNairn.
16.—West Kirby, Christian Institute 8.0	
16.—Manchester, Ancests, Lads' Club Library, Beswick Street	
17.—Tettenham Court Read, Central Y.W.C.A. (Lantern) 5.30	
17.—Manchester, Shaftesbury Institute, James Street (Lantern)	
17.—New Brighton, Sea Bank Road Baptist Church	
18.—Liscard Prayer Circle, Withen's Lane	
18.—Boston (Lines.), Trinity Street Gospel Hall (Lantern)	
19.—Wallassy Village Prayer Circle, "Sandy Knowe," Grove Road 8.0	
20.—Liverpeel, Y.M.C.A., Mount Pleasant, Quarterly Rally	
20.—Liverpool, Y.M.C.A., Mount Pleasant (Lantern)	
21.—Liverpeel, St. Chrysostom's Church, Everton	Mr. W. T. T. Millham.

Friends in the North would do well to communicate with the Rev. J. W. Skinner, 23, Malpas Road, Liscard, Wallasey, for Meetings. Mr. Skinner will be pleased to act as Missionary Deputation, to give Lantern Lectures, and all necessary information and particulars.



# Chats with the Children.



MY DEAR GRANDCHILDREN,

Well, what do you think of my young friend Percy? Why, you don't mean to tell me that you have not met him yet! Ah, I expect you quite overlooked what I said at the bottom of our last Chat together in the November number of the Magazine. You just look it up now, while I wait, will you? That's right. Now then, are you all ready? Because I have a lot to talk to you about this month; in fact, so much that I expect I shall have to ask the Editor for some extra room, so that I may get it all in, for it is very important. And we shall want the help of Percy Vere, too, as you will see.

I am going to begin with a bit of a grumble. but don't you ever grumble all the same. It is a bad habit, but Grandfathers are allowed to do it sometimes. I fancy there are many boys and girls who have been reading our Chats, who have never taken the trouble to write to tell me that they would like to join my Guild of Grandchildren. As I said last month, I have just over 100 Grandchildren, but then I am a greedy old Grandfather, and want more, many more. Why should we not have at least 500 members? It does not rest with me. I will do what I can, but if you all say the word, "Hey-presto," to use the language of the conjurer, it will be done, and there we are. Now all speak at once. What a shout! Thank you, that sounds like business.

Let me remind you of an old story, although you know it better than I can give it to you, I expect. If all the rivers in the world were one river, what a big river it would be! And if all the men in the world were one man, what a big man he would be! And if all the trees in the world were one tree, what a big tree it would be! And if all the axes in the world were one axe, what a big axe it would be! And if the big man took the big axe, and cut down the big tree, and threw it into the big river, what a big splash there would be!

But I think we can improve on that story. What do you think of this? If all the boys and girls who read these Chats would join our Guild, what a big Guild it would be! And if all these boys and girls heard the call South America for Christ, what a big hearing that would be! And if all these boys and girls made up their minds to obey that call, what a big obedience that would be! And if all these boys and girls put their hearts into our work, what a big heart that would be! And if this big Guild, hearing this big call, with this big obedience, and this big heart would do their very utmost for this big Continent, what a big help it would be !

But going back to the story of the big river for a moment. If little men had each cut down little trees with little axes and had thrown them into little rivers, what then? Why, they are doing so every day, and no one ever notices the splashes. And here my story breaks down, perhaps, for the big man after all only made a big splash, and this probably while it made him pretty wet, never did the world much good. Instead of a splash, we want success, and I think you will see my meaning, that by uniting we shall get a much greater success than if we each work "on our own."

I have finished grumbling, and heartily thank those of you who have been working hard for the E.U.S.A. on your own lines, and in your own way. My suggestion to you is, that during 1914 we should all join together and help in ONE bit of work.

What work? you say. Well, we are hoping and praying that in the great country of Peru, in connection with our Urco Farm, about which you have often read in South America, we may be able to build an Orphanage or Home for some of the hundreds and thousands of children who need our help and care. You know out yonder that very many of the little baby boys and girls are not wanted by their parents, and are sadly neglected and treated with much cruelty. They are sur-

# CHATS WITH THE CHILDREN.

rounded by a great deal of wickedness from which they cannot get away, and as they grow up hundreds of them are little better than slaves. And yet Jesus Christ died for them as much as He died for you and me, only we have never loved them

enough to tell them so.

Now I think it would be a splendid plan if the members of our Guild would all unite during this next year and collect for the start of this Orphanage. Later on we should be able to keep some of the Cots going, year by year, but first we must get our building. Why, if each of you who now belong to the Guild would try to give or to collect (and I hope you will all give something, I like that little word) during 1914, say 10/- each, we should have over £50 at the end of the year, and that would make a capital beginning, only, of course, don't

stop at the small sum of 10/-. And if we could get our 500 members we should even be able to build a part of the Or-

phanage ourselves.

I particularly want our Open Door Bands, and Miss Adams' Band of Watchers to take up this work, and to take it up with enthusiasm. These Bands are already doing splendidly, but if they would join with us in this

new effort they would be doing even better still, I think.

There are many ways in which you can help, and next year we will have a Chat about some of them, but I should like every one of you to have one of our Collecting Cards and to try to get so much every week. Don't wait for something to turn up, but just start at once. As soon as ever you have read what I have been saying, write for a Card. You can address your letter to me if you like at 8, Essex Street, Strand, London.

You know it is not very hard to get 10/in a whole year. If you are only able to give or get one penny every week, that will be 4/4 at the end of the year, and many of you could get much more than one penny each week. Never mind how little you can get, get something, and send it to me. The list will, of course, be printed, and I hope it

will be such a long one that we shall again have to ask the Editor for an extra page. Now who is going to start first, and who is going to head the list with the biggest sum? If it is a sum worthy of a Grandchild of mine, something nice may happen. You wait and see, but don't wait before you begin to collect. Christmas time is a splendid time to start; you will find your friends ready to help you then, perhaps more than at any other part of the year. We are going to keep up the birthday of Jesus Christ on Christmas Day, and what better gift could we offer Him than to give Him something for the poor little outcast boys and girls of far Peru, gifts that cost us something?

"How do you know, Mr. Grandfather, that this Orphanage is so badly needed; we don't believe that you have ever been to Peru?" Quite right, I never have, but

Mr. McNairn, our Secretary, says that it is, and he has been out to Peru as a Missionary, and he ought to know. But later on I hope to tell you more about these children whom I want you to help, and to give you reasons why you should help them.

If I have not made things quite clear, just write to me and ask me any questions you like. Don't be afraid,



Some of those we want to Save.

Are you all ready? Then a long pull, a strong pull, and a pull all together, and we shall have the success, even if we don't have the splash.

Oh, one thing more I must say. Let me know of any change in any of your addresses, as I am going to get out a nice Certificate to send to each of you, showing that you are members of my Guild of Grandchildren, and what that means. Good-bye.

### Your affectionate GRANDFATHER.

P.S—A very happy Christmas when it comes. If you mean to keep Christmas in your hearts as well as in your homes, I am sure you will give this Orphanage a good start.

Cecil E. Wade (London) wins the prize for the Competition in October Magazine. Many thanks to Bertie Jennings (Hove) for gift of Sixpence for Mr. Foster's School at Cuzco, and to Ethel Michael (Edinburgh) for some Foreign Stamps.





An Argentine Team.

# KEEP ON KEEPING ON

even when

# No One Turns Up.

By Robert F. Elder.



LTHOUGH we do not so often speak about them, perhaps the discouragements in Missionary work are more common than the encouragements, especially in

pioneer work. Fortunately we nearly all have a vision, we see things not as they are but as they will be. In every new place we enter we can see a flourishing church, with strong spiritual members only a few years ahead. At the same time, it is none the less trying to the flesh to have experiences like the one I had last week on my second visit to Gonzalez Chaves.

I was able to arrange to rent a very decent little hall in the house of the only real sympathizer we found in the town. A few seats were borrowed from a neighbouring carpenter, so as to be able to have a meeting the same night and thus not lose a good opportunity. The afternoon was spent in going round from door to door distributing literature and inviting people to the meeting at 8 p.m. There was certainly not much response, but a goodly number promised to come. Most of the people who conversed with me declared themselves anti-clerical,

and many were bitterly opposed to all religion.

The night was clear moonlight and a trifle cold, but such as should have favoured us. All was ready to receive the people in good time. The hour of meeting came, but no one turned up. I went to the street a good many times, still no one turned up. At 8.30 I sang a hymn with Doña Cruz, her servant, and two children she has in the house, thinking that might attract somebody, still no one turned up. So I talked principally to the boy and girl, and taught them two simple choruses.

True, we had four people, and I am optimist enough to see in that boy a Christian, perhaps a preacher some day. Such things have happened before. But it is not easy when no outsider turns up after an afternoon of hard visiting. But we have set our teeth to overcome that difficulty. Our people are praying earnestly, and we shall keep on. If no one is interested all the more reason for going. Next week I shall take my lantern and then we shall see whether any one will turn up. Pray for Gonzalez Chayes.

Digitized by Google

SEND HELP TO THE RESCUE



THE

# RESCUE

SOCIETY.

every year and all the year round since 1853, has been seeking to rescue the fallen and lead them to Christ.

To accomplish this and to save girls in danger, SIX HOMES are maintained to

give them food and lodging, and training for domestic or other suitable employment.

Our friends of 1853 are dead. What are we to do if the Christians of 1913 do not take up the financial burden and become annual subscribers? We are treating a despised class in the way indicated by our Lard Jesus Ohriet when He said: "Neither do I condemn thee. Go and sin no more."

We therefore appeal with confidence for the help so sorely needed.

Rescue, Preventive, and Maternity Cases are received from all parts of the Kingdom.

Annual Subscriptions and Donations will be gratefully received by the Secretary,

C. STUART THORPE, 205 Great Portland St., W.

THE -

# SCRIPTURE GIFT MISSION

appeals for special help to enable the Committee to send out

1,000,000 GOSPELS

TO

# SOUTH AMERICA

at a cost of about £3,000.

THE

# Attractively Coloured Illustrated Gospels

issued by the MISSION are

ALWAYS WELCOMED

by the Missionaries working in

"THE CONTINENT OF OPPORTUNITY."

Donations may be sent to-

Chairman, Rev. Preb. WEBB-PEPLOE, or

Secretary, FRANCIS C. BRADING, 15 Strand, London, W.C.

THE "P., D. & Co."

# STANDARDISED MEDICINAL PREPARATIONS

are thoroughly efficient and reliable, and are eminently suitable for use in

# MISSIONARY HOSPITALS

and by Missionaries in all parts of the world.

They are absolutely pure, accurate in dosage, convenient for immediate administration, and possess exceptional keeping properties. The concentrated medicines in the form of COMPRESSED TABLETS, FLUID EXTRACTS, etc., simplify dispensing, economise weight and space, and are in all ways the most serviceable for use abroad, particularly in tropical climates.

THE "P., D. & Co."



of varied patterns and sizes provide

Comprehensive, Compact and Portable Equipments

At prices ranging from £0 10s. Od. to £12 12s. Od.

For Special Terms to Medical Missionaries and Illustrated List of Medical Equipments apply to—

Parke, Dayis & Co., 50, Beak St., London, W.



# "Help for Brazil" Acknowledgments.

Mr. Guido Zumbuhl, who was for some time a Missionary in Brazil, writes to Mr. McNairn, the General Secretary of the E.U.S.A. :-

September 2nd, 1913.

The other day the "Imprensa," a leading Rio daily, instituted an enquiry on the subject—" Is Catholicism advancing in Brazil?" Amongst the replies to the question was one by Padre Julio Maña, one of the leaders of Romanism in Rio. Here are some extracts from his letters, which confirm Mr. Inwood's diagnosis of the condition of Brazil in a set-line are some extracts.

Mr. Inwood's diagnosis of the condition of Brazil in a striking way:—
"The generation that created the Brazilian Republic had no Catholic sentiments; therefore ours is a Republic without God. Of its scholars I can think of about half a dozen who are Catholics. It cannot be said that there is in Brazil one Catholic statesman, or one politician who has unfurled

the banner of Catholicism.

"As in the days of the Divine Master, there is a group of chosen souls, and these move, it is true, to the pole of the truth. The Nation, however, has apostatized, and continues to apostate. The activity of this group, which is our 'group of Israel,' is reflected neither in politics, nor in the administration, nor in the parliament, nor in the codes and laws, nor in the schools, nor in the Navy, nor in the Army, nor in journalism. The contempt of the Sunday is complete, and industry and commerce do not obey any law of the Church; the theatre is a school of lewdness; money enslaves

and rules."
"The degradation of character; the corruption of manners; the religious indifference; the complete obliteration of Christian feeling amongst the great majority of the educated; the complete absence of Catholic ideas amongst the statesmen and members of Parliament; the religious practices in the temples mixed, by a great number of the faithful, with superstition, luxury, and not a little irreverence—these most sad phenomena and symptoms of a great moral and religious decline—all one by one have been subjects on which I have preached."

Such words from a leader in the "stronghold of Romanism" need no comment. They are a confession of absolute failure. Now is our time.

# ACKNOWLEDGMENTS.

# Amounts Received from Nov. 1st to 29th, 1913.

### (Sums marked thus \* are specially designated.)

Note.—All contributions are acknowledged by number of receipt and name of donor unless a wish is expressed to the contrary. If desired, the receipt number only will be given

		u	e contrat	. If desired, the receipt no			<b>6</b> 11		
	pt No. Miss M. Billing	£s. d. 0 15 0	Recei	pt No. A. Williamson	£ s. 6 5 5	d. Recei 0 6835	pt No. Miss A. C. Hill	€ s. 0 10	. d. 00
6690	"Half"	1 0 0	4	Miss M. Hopwood	3 0	0 6	Dr. J. G. Rocha	1	1 0
1	Polmont P.C	0 11 6	5	D. P. Thomson	0 1 0 5	9 7	Mrs. Middleton		0 0
2	Miss K. Duncan L. E. H	0 7 3	6	Landressy St., Carter's		9	Mr. Blackhail		ŎŎ
4	Miss Hunter	2 0 0	7	Miss., Glasgow E. Croll*	0 10 1 0	6840	Miss M. McGhie		5 0
5	Miss A. B. Smith	0 5 0 0 2 0	8	Coll. at Mtg., Blandford	i 18	ĭ	Paddock Rd. Bapt. Ch. S. S. Mrs. Hodge		3 O 5 O
6 7	H. Hoffman F. D. Hutchinson	0 5 0	, 9	Miss Turnly	100 0	0   3	Mrs. Hodge	_j 1	5 Ŏ
8	C. M. Legg	2 0 0	6770	Miss Knappett		6 4	J. Barnes Miss L. Tyler	10 10	
9	Mrs. Rise	0 11 0	1 2	Mrs. Farrow		0 5	Mrs. Bell	2 2	20
6700	Miss A. Surridge Belhaven Ch., Glasgow	0 10 0 1 11 4	7	Miss Bryant	0 10	0 7	A. Stockwell	0 !	5 O
ż	A. Miller	20 0 0	4 5	Miss Greening		1 8	Miss E. H. Stace	0 1	
3	Miss M. K. James Mrs. Bowie	0 10 0 0 10 0	6	Miss B. Littler	Ō 3	6 6850	Y. P. M. Union, Unity	- •	
5	"Lima, in sympathy "* Miss Houghton	0 6 0	7	Chelsea Bapt. Ch. S. S*	( 1 0	0 1	Chapel, Bristol	1 1	
6	Miss Houghton	0 5 0 0 10 0	8	Mrs. A. F. Wanhope	1.0 5	0   5	Miss E. Drew		5 0 0 0
á	Miss S. Law	5 0 0	9	Miss M. Browne		0   3	Miss Wallis		95
9	Galashiels P.C	1 3 3	6780	I. P. Werner		0 4	A. Robinson Mrs. Graham	,	76 00
6710	S. F. Hurnard	50 0 0 0 3 0	2	Mrs. A. E. Cox	1 1	ŏ   Ğ	Miss Leathes	2 (	6 0
1 2	Master C. Holliday Readers of The Life of j	*35 15 0	3	C. F. Foster Miss Tallentire		0 7	Anon. (Peckham)* Miss Cross		1 0 0 0
-	Faith	1 5 0	5	Mrs. Jodson*		6 8	Pastor and Elders of	Ī.,	
3	Mrs. Peacock	0 2 6 4 10 0	6	Mrs. Wright		0 3 9	Worthing Tabernacle "Friends"	3 10	
3	Miss E. Constable	026	8	Miss J. P. Paterson  "We five"	0 2 1 0	ň			
6	Mrs. Pringle Cedar St. P.C., Glasgow	10 0 0 0 12 0	9	Miss C. S. Bell		6860	per Morgan and Scott Ltd.	38 1	8 9
á	Hull P. C	0 10 6	6790	Miss A. White		0 1	Mrs. Ideson	0 1	8 2 8 5
9	E. W	50 0 0	1 2	Miss F. East		0 2	Per J. Erskine Paddock Rd. Bapt. Ch	2 (	ÕÕ
6720	Miss E. M. Morter	0 10 0	3	Miss A. E. Moore	0 16	6 4	Miss E. A. Broom		26
1	Misses Mounsey	l*1 0 0	4	Miss M. Inskipp An Edinburgh Nurse		0 5	"A Friend"	0 10	00
2	" Norwich "	1 0 0	5	Rev. Hope Moncrieff	Õ 5	0   7	Rev. H. L. Moir	Ò 1	
4	Miss F Stehn	2 2 0	6 7	A. McIntosh		0 8	W. A. Fenton F. G. Huling		2 7 8 0
5 6	Mrs. Barlow	1 1 0	8	Miss M. Collens	0 3	6 6870	Miss L. K. Gooddy	2 :	2 0
ž	Mrs. Hope	0 5 0	9	J. Welch		V 1	G. D. Forbes		0 0
8	Miss Welch  Miss R. Rowland	0 10 0 0 10 6	6800	Coll. at Mtg., Alton J. Macdonald		31 2	Mrs. W. Urquhart	1"] (	0 0
5 6720	Miss H. E. Skelton	5 0 0	<u> </u>	M. M. (Ponteland)	Õ Š	0 3	"Two Friends"	80	0 0
6730 1	Miss E. G. Skelton	3 3 0	3	Coll. at Mtgs., Farnham Mrs. Daintree		0 4	L. G. A	. 5	3 O 0 O
2	Miss Bridge Rev. W. Blackhurst	0 11 2 0 8 4	4	Mrs Colville	10 0	0 6	Miss W. Budds	0 :	3 0
4	Collection, "The Hillyers,"		6	D. T. Russell	0 18 1 0	0 7	G. C. Kirtley Miss M. M. Glashan	0 1	0 0
	Rye Lane Miss. School,	4 10 1	7	Miss Von Niebuhr*	1 0	0 9	F. Warren*	0.10	0 0
5	Peckham	0 10 0	8	Miss H. Brown * Miss E. M. Poole	2 10 2 0	0 6880	A. Ihren	Ŏ.	1 7
6	Renton Gibbs* Mrs. Rees	5 0 0 0 10 0	6810	Mrs. Parsons	20 0	0 2	Mrs. M. Claydon Mrs. Robbin's Bible Class*	0 1	06
á	"Sympathiser"	200	1	Mrs. Aitken	1 0	0 3	Miss Norman	0	3 0
9		0 3 0	2	Mrs. A. Donaldson	, 0 2	0 4	Mrs. E. A. Murch Miss H. A. Hall	Ö 1	
6740 1	Withington Bapt. Ch W. R. Auld	0 8 0	3	Miss L. Tomkinson	(*0 5	0 6	Welcome Inst. S. S., Dept-		
2	Miss S. Bean	0 4 8	5	" A Friend "* Ditto	0 5 1 0	0 7	ford		5 0 2 0
4	"The Rest," Bangor	0 5 0	. j 6	Miss E. J. Childs	1 0	0   8	Miss M. Palmer* H. B. G. Robertson*		0 0
5	Mrs. C. Satchell	0 10 0 0 1 0	. 7	Westminster Chapel		6 9	Norwich P. C	80 (	0 0 9 3
-6	Coll. Migs., St. Leonard's-		8	Mrs. C. M. Liddle	0 10	0 0030	Norwich Y. W. C. A	ò i	
7	on-Sea	6 13 0 2 0 0	9	Lord Armitstead	100 0	0 2	J. S. Spain, D. S	0 1	5 0 0 0
á	C. H. Booth	050	6820	John St. Bapt. Ch. S. S., Glasgow	1 5	2 4	Miss L. McKay	0.1	Ò Ò
9	Mrs. Morris	2 0 0	1	Sgt. P. P. Williams		6 5	Per Miss M. Edmunds* Mrs. McFarland &	0 1	5 2
6750	Miss Maxwell Upper Largo P. C	5 0 0 0 19 6	3	Mrs. Boxer		0 6	Mrs. Stewart "A Well Wisher" (E'bro')		1 3
ż	Miss Light	0 5 0	4	Emmaus Missionary	1 0	0 7	Mrs. and Miss Ireland		0 0 5 0
3 4	Mr. and Mrs. R. Prestige "Living Waters"	2 2 0	5	Bureau, Halifax Miss Crace	0 10	6 8	Mrs. Scott	Ō.	36
•	"Living Waters" Missionary Union	40 0 0	6	J. Young Mrs. Paterson	0 15	0 9	Paisley Y.W.C.A	0 10	
5 6	Ditto Mrs. Edwards	5 0 0 5 0 0	8	Miss A. Legget	0.6	5	S. Ashby M. W. D		5 O
_	A Friend (Manchester)	0 10 0	9	Sir A. R. Simpson		0 2	Miss A. Bannatyne	5 (	ŎŎ
7	Anon. (Liscard)	0 5 0 0 5 0	6830	W. S. Allen	5 0 1 3	0 3	Miss C. C. Childs		5 O 0 O
8	Mrs. J. Marshall	1 0 0 0 10 0	2	J. Mackillop	07	6   -	Miss Botting	0 !	5 0
9	Mrs. E. D. Mason	0 10 6	=	Anon. (Edinburgh) Nat. B. Soc. of Scotland*		6 5	Miss Wedder	2 10	
67 <b>6</b> 0	Miss B. Bound	0 5 0		H. C. Woodcock	1 0	0 7	Miss E. J. Johnston *	1 (	O C
Ż	Emmanuel Chr., Malvern.*	5 1 11	1 4	Mrs. H. Montgomery	1 0	0   8	Mrs. Bell	U 18	8 0

[Gontinued on page 218

Digitized by Google

# **WORLD'S EVANGELICAL ALLIANCE**

(BRITISH ORGANIZATION),

19 Russell Square, London, W.C.

FOUNDED 1846.

INCORPORATED 1912

THE WORLD'S EVANGELICAL ALLIANCE is an International and Interdenominational Society whose Membership is open to Christians of British and Foreign Nations. The precept, "Ye are all one in Christ Jesus," emphasizes the spirit in which the Alliance carries on its work in the interests of Christian Unity and Co-operation throughout its Home and Foreign Branches. It is not a party or political organization.

The Aims and Objects of the Alliance appeal to Christians of all Churches. It is Loyal to the Bible and the principles of the Reformation. Its programme of practical work is DEVOTIONAL, MISSIONARY, EVANGELISTIC, and SOCIAL. It is the permanent centre of International Appeal on behalf of Persecuted Christians; its freedom from political trammels qualifying and entitling it to make petition or protest to any Government in the world, and has always secured for it a respectful hearing.

The Alliance is the only Society founded to promote and maintain Religious Liberty; its wise and continued efforts in this connection having opened the doors in many lands for the preaching of the Gospel. The Universal Week of Prayer has been organized by the Alliance annually since 1846, and the Programme for Prayer and Intercession, annually translated into many foreign languages and dialects, guides the devotions of all nations.

New supporters are urgently needed, and Membership is a matter of first importance. Those willing to become Members or Annual Subscribers—Ladies as well as Gentlemen—are asked kindly to send their names to the General Secretary, World's Evangelical Alliance (British Organisation), 19 Russell Square, London, W.C.

# THE UNIVERSAL WEEK OF PRAYER

JANUARY 4TH-10TH, 1914. Central London Noon Meetings

(In concert with Christians, Native and otherwise, throughout the civilized world),

WILL BE HELD IN THE

LARGE HALL OF THE CENTRAL Y.M.C.A.,

TOTTENHAM COURT ROAD (kindly lent for the purpose),

DAILY, JANUARY 5TH TO 10TH INCLUSIVE.

CHAIRMAN AND SPEAKERS:

THE LORD KINNAIRD, Mr. F. A. BEVAN, D.L., SIR ANDREW WINGATE, K.C.I.E., THE BISHOP OF UGANDA, Mr. ALBERT A. HEAD, Mr. W. H. SEAGRAM, Revs. Preb. H. W. Webb-Peploe, Preb. F. S. Webster, Cyril C. B. Bardsley, R. C. Gillie, W. Y. Fullerton, David Baron.

Kindly come yourself and make these meetings known to others.

Programmes and all particulars can be had on application to the General Secretary-

# World's Evangelical Alliance

(BRITISH ORGANIZATION),

19 Russell Square, London, W.C.

# SOUTH AMERICA

Vol. II., No. 21.

THE CONTINENT OF OPPORTUNITY

January, 1914.

# notes &

notices.

The old greeting, but coming to all our readers and fellow-labourers full of real

### A Happy New Year!

meaning and fervent desire that it may be for each one a happy year in the best sense. Our hearts are drawn very

close at such a time as this in thankfulness to our God for the blessings of the year that is past, and in a common hope and prayer for yet greater blessings in the year that stretches before us.



While thanking God for His great goodness to us during the past year, and for the manifold tokens of His approval and blessing

### And Thanks!

on the work, we would extend our cordial thanks to all who have laboured with us on behalf of South

America. We feel sure no one regrets the efforts put forth or the sacrifices made on behalf of that land; and the way in which God has crowned all with His blessing ought to be an encouragement to us to go on and attempt yet greater things for Him in the coming days.



The year will ever be memorable on account of the victory on behalf of religious liberty in Peru. At the beginning of 1913 we could scarcely have hoped for such a wonderful and speedy ful-Victory! filment of our desires and prayers. God, as ever, has been greater than our faith. May we expect

great things from Him during 1914, and go forward with a steadfast faith that this year will witness even greater triumphs of the Gospel; and may there be no hindrance on our part in entering the doors of opportunity which He has opened so widely before us.



A year nearer home! A year nearer our Lord's return! A year less of earthly service! Have we done as much as we might during the past year on behalf of

dark South America?

Nearer Home! Should we reach home during the coming year, will there

be regrets that we were not more in earnest when we had the opportunity, that we did not make greater sacrifices on behalf of those for whom He died? It is good ever to live and act in the present as we shall wish we had acted when we look back upon it all from the glory.



We are looking forward to and preparing for our Annual Meeting, which will be again held in the Oueen's

Our Annual
Meeting.
Hall, at 7.30 on the evening of February 25th. Rev.
J. Stuart Holden and Dr.

A. C. Dixon have kindly consented to speak on that occasion, and we hope one or other of the brethren at present home on furlough will tell of the actual work on the field.

# "SOUTH AMERICA."

Admission will be by ticket as hitherto; and as there have always been some who have been disappointed through leaving

About the matter till too late, we would urge friends to make early application for their tickets. We shall

again reserve a few blocks of seats for the sake of those who must have front seats, and for those who cannot get to the Hall early. The charge for these tickets will be one shilling and the seats will be numbered and reserved.

All the other seats will be free, and early application should be made for tickets to the Secretary, 8 and 9, Essex Street, Strand.



We were glad to welcome back to the homeland Mr. and Mrs. Roberts from Chubut, Argentina. Mr. and Mrs. Roberts were our furthest-south Missionaries, and

From far station were cut off from much of the intercourse with fellow-Missionaries

which means so much to workers on the field. For that reason they will appreciate all the more the opportunities for fellowship and spiritual refreshment that such a visit to the homeland affords.



Our brother, Mr. Glass, sails on the 8th of the month for Brazil, returning to the work that is so near his heart, and that calls so urgently for his presence. Mrs. Glass

Back to
Brazil!

and the children will remain
for some time in this
country; and we ask that
definite prayer may be made

for him who goes back alone to the difficulties and strenuous work of the field, and also for those who remain behind. These separations are no small part of the sacrifice which His servants are called upon to make in the path of Missionary service.

"Mr. Morris Bernard sailed from New York with his little boy William, on board the S.S. "Vestrio" on Nov. 29th for Santos,

Brazil. He will visit São Paulo, and after a short stay there will proceed on his journey to Cuyabá, once again to take up his duties in the far interior.



The wonderful growth of the work in Brazil, while calling for praise to God, calls also for strenuous effort to cope with its

growing needs. Reinforcements are urgently needed in that great field. Mr. and Mrs. Ranken are feeling in-

creasingly the strain of the work in São Paulo, together with the supervision of the work throughout the Republic, and we are looking very definitely to God that He will enable us to send reinforcements to Brazil.



What applies to Brazil is equally true of the sister Republics of Argentina and Peru, and it is difficult to know, in view of the unprecedented opportunities for extension in

we send?

all these fields, where the need is greatest. Our brethren in Argentina are overwhelmed with oppor-

tunities for effective service and the need for new workers; while in Peru groups of Christians are growing up all over the Republic—called out of darkness by the voice of God in the Written Word—and the need to shepherd those scattered sheep, constitutes a very real burden on the hearts of our men there.



Now every one of our readers can help these our brethren in their need. This is a situation that calls for definite prayer, and

who will go for us—by prayer? it is only along the line of concerted and persevering prayer that relief will come. Will all who are interested in the extension of Christ's

kingdom in South America take this up as a holy ministry during the coming year, and pray very definitely and earnestly the Lord of the Harvest that He will thrust forth labourers into these whitening harvest fields?

Have you yet secured our Prayer Calendar P See page 217.



Monument to Manco, the successor of Atahualpa, one of the Inca monarchs, Cuzco, Peru.

# THE VISION OF NEED.

Written and illustrated by the Rev. Charles Inwood, F.R.G.S.

I desire to bring before you a vision of need, of spiritual need, and therefore such as only spiritual eyes can see. That vision is a vision of the depths. Who can fathom the ocean depths of one human soul, depths of mystery, of yearning, of sin and

grief and need? All the deepest pathos and tragedy of life centre here. In the last analysis the tragedy of human life is the tragedy of souls.

What then of a continent of souls, all created by God and for God, and all redeemed with the blood of His Son? Oh, the mystery, hunger, guilt, anguish, peril and need of a continent of souls-of skeleton souls, dead, bleached, and from a human point of view, utterly beyond hope. The prophet of old was mastered by the Spirit, and obedient to the guiding hand of God before he caught the vision: not till he had seen the vision was he entrusted with the ministry and message of life. So the Spirit of God must master us, and the hand of God be upon us, if we are to catch the vision that startles and appals. Then we shall be responsive to every touch, every whisper, every hint, every unveiling of need and of God's provision for that need.

### IGNORANCE IS NEED.

In many realms the people of South America are by no means ignorant. They are not ignorant of that which relates to war, statescraft, government, science, commerce, art. They have statesmen, legislators, authors, artists, orators: they have knowledge, culture, refinement, worthy to rank alongside the best the Latin world can show. It was this world which Clemenceau saw in his visit-saw because he had no eye for another—and this is why his recent book is at once brilliant and misleading.

The ignorance is of a deeper and graver kind: it relates to fundamental spiritual realities—the realities of God, the soul, truth, eternity, Jesus Christ and salvation from sin. As a people they are "without God" and hence are paupers indeed. The problems of life and being they must face, but they grope amongst them in the dark, and with no sure hand to lead them out of the darkness into the light of God.

One of our lady Missionaries was visiting a Roman Catholic woman about Christmas time. In the course of the conversation, she remarked: "Do you know that December 25th is kept in memory of the birth of Jesus Christ?" "No," was the answer. "Then I will read you the story from the Gospel." That story touched a chord long silent, and the woman said: "But why don't we know about it? I am 38 years old, and I have never heard anything of it before; and I know there are many other people who are born, live and die, and never hear anything about it." They do not know; they need to know: some of them ignorantly long to know. They ought to know, and we ought to let them know.

### DEPRAVITY IS NEED.

There is much one knows which cannot be told, much which would scarcely be believed if one did tell it. In a book read on my voyage home, this sentence, by one who lived in the Argentine, arrested my attention: "The two cancers in Argentina are corruption and impurity." In Blackwood's Magazine I read: "The judicial and police establishments of South America generally maintained for any purpose except the avowed one." An old Argentine Missionary writes with tears: "The corruption is increasing instead of diminishing. and if I read things aright, or nothing happens to stop it, we shall ere long have a civilized, but demoralized paganism.'

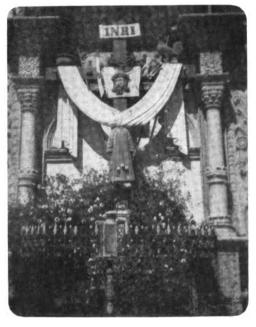
I venture to say that the cause of this corruption is not racial but moral. Create

### "SOUTH AMERICA."

a Christian conscience, and all this will disappear—justice will no longer be a purchasable commodity; and that conscience can never be created till the Word of God, and the Salvation of God, are known and possessed by the people.

### IMPURITY.

The land is a veritable cesspool of impurity. The atmosphere reeks with lust, and all classes, from the highest to the lowest, are equally sunken in immorality. In Dr.



Crucifix outside Jesuit Church, at Arequipa, Peru

Speer's book we meet this sentence " "Male chastity is practically unknown." Landor, in his book on Brazil, just issued from the press, speaks incidentally of a certain loathsome disease which "universal in Brazil," and which has reduced the natives to a "state of semi-idiocy." In one town in the Argentine, visited by me last year, a letter appeared in the local paper relating to the alarming spread of syphilis. The writer, with evident concern, said that 80 per cent. of the young men were victims, and in the next issue, a leading doctor confirmed the statement, and added "90 per cent. would be nearer the mark." The morning I left São Paulo,

there was an advertisement in the chief daily paper announcing the removal of a brothel from one street to another. This was inserted with the name of the manageress. Such an advertisement would hardly be noticed except by the clients. It would certainly attract no surprise or condemnation. There is no public conscience on this matter, no pure sentiment to shame it out of the public eye. It is no easy task to draw aside the veil a little, but Christian people in England must know. A statement made by me in the Queen's Hall meeting last May was challenged, in the Daily Telegraph, by an Englishman who had resided twenty years or more in the Argentine. My reply was not published. For the sake of truth and justice I wish it had been. To anyone who will take the trouble to investigate on the spot the evidence is unanswerable. I do not wonder that Mr. Bryce, in his able work on South America, asks with evident concern: "What type of manhood will they develop?"

And remember that into this moral cesspool, thousands of our sons are entering. Some of you would be amazed to learn how many Anglo-Saxon young men are to be found in the chief centres of population. Many of them have gone from pure and God-fearing homes; and they are in grave danger of being drawn into a vortex of vice which would mean the ruin of body and soul. The moral degeneration of the second and third generations of Anglo-Saxons is one of the most perplexing and saddening facts of the situation.

All this should waken us from our guilty slumber. It should arrest our most serious attention: it should melt us to tears by its tragedy, its half-conscious or unconscious woe. It should move us to swift and sacrificial action.

### NEGLECT OF SOUTH AMERICA CRIMINAL.

Why have we neglected South America? "Oh, it has Christianity," we are told. Has it? Of what sort? It has a religion which hates, curses, proscribes and burns the Bible; which belittles and discrowns Jesus Christ; which pollutes womanhood; and is, on the showing of one of its own adherents "the most active propagandist of vice and immorality." Do not dare, in the presence of God, to call that Christianity, or speak of it as "a sister Church." It is Romanism,

### THE VISION OF NEED.

but it is not Christianity. Is the Continent of South America to be allowed to go to the devil unwarned and unevangelized, because through no fault of its own, it is cursed with a baptized paganism?

### THE SUPREME NEED.

A leading daily paper in Rio, commenting upon the prevalence of corruption said: "It is always the same; it was so under the monarchy; it is so under the republic; so it will always be till there is a rudical change of character."

Yes, the supreme need of all the peoples of South America is a radical change of character. What can meet that need? Can Spiritualism, Comtism, Agnosticism? They cannot. Much less can Rome. Her own character must be radically changed before she can change others for the better. Ignorance cannot banish ignorance; corruption can never promote honesty and conscience; an ecclesiastical despotism can never extend freedom; vice can never overthrow vice. She must cease to be the Rome she is before she can contribute to the moral and

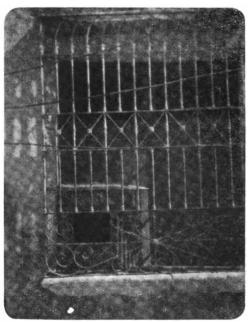
spiritual uplift of the people.

If these cannot uplift South America, who can? Can we? Have we a Gospel that really meets the direct needs of sinful man? Has it met yours? It has met mine, so I know it can meet theirs. It proclaims salvation from all sin-from its guilt and stain and power, and this for all sorts of sinners. The Gospel of the grace of God can make the liar truthful, the sot sober, the libertine chaste. In my recent tour I met a man who a few years ago had the reputation of being the most immoral man in the town. With that burden on his conscience, and that filth on his soul, and these habits cursing his life, he heard one of our Missionaries proclaim deliverance from sin through faith in the crucified Saviour. He drank in the good news, turned from sin, accepted Jesus Christ as his own personal Saviour, and his foul heart was cleansed in the precious blood of Christ, and now he is living a clean and godly life, a new man, a new husband, a new citizen in Christ Jesus. Old things have passed away; all things have become new.

This is the Gospel South America needs the Gospel of ruin by the fall, redemption through the blood, and regeneration through the Holy Spirit. This Gospel you have. This Gospel you can give to them, and they will never have it unless Anglo-Saxon Protestant Christians send it to them. Do not let another generation die without hearing the Gospel of the grace of God.

There is wealth enough in England to make it known to them all, wealth which South America herself supplies. That wealth, if consecrated, will bring untold blessing to them and to you. But that wealth withheld, squandered on luxury, show, extravagance, self-gratification, will bring a curse to you, and a greater curse to your children.

Oh, you who are purchased by blood and saved by grace, God is calling you to climb Moriah to-day—the Moriah of vision, of redemption, of renunciation; obey the call, obey it quickly, and without question. Lay



Window in convent wall at Arequipa, Peru, for receiving foundling babies. Opening in bottom left-hand corner. Word "Huahua" seen through the railings is the Quechua word for "baby."

upon its altar your dearest, costliest, uttermost, best. Then, as you come down from the mount, God will whisper in your ear these words: "Because thou hast done this thing, and hast not withheld thy very best, in blessing I will bless thee, and in thy seed shall all the nations of the earth be blessed, because thou hast obeyed My voice."

# "Confession, Crutches and the Bible."

By T. Webster Smith.

THINK the above title will enable readers of South America to remember three of my earliest pastoral visitations in Lima. Mr. Ritchie had announced, at the Sunday meeting, that I would visit such as desired it and who would give their address and name a convenient hour.

I. It happened that Señora Victoria X—was the first attendant at our services whom I called upon in her own home. It would be of some interest to describe the dwellingplaces of the poor of our congregation, and they are truly "not many rich" but I will forbear. I found that Doña Victoria had first attended a lantern lecture on the Middle ages, given by Mr. Austin, when visiting Lima on Field Executive business. Then she told me that her faith in Rome's religion had been shaken a few years before. She had fallen ill, and, knowing that she must have an operation performed which might prove fatal, she went to a priest to make a good confession, and, as she imagined, get right for heaven. "But," she said, "he delayed and delayed until it was many days before I caught him in the confessional box itself, and then, after I had told him some things which I had thought t) be evil, he loosely exclaimed, 'Oh, God



A Peruvian Loom.

forgives, God forgives,' and that was all." But Doña Victoria wanted to take the Sacrament and this also was postponed, until at last she reasoned that if it was a matter a priest could dally with, she would trust God without the wafer. Since that occasion she had done with the priests.

But she is not by any means a converted woman. Quite simply she referred to the absence of her partner—as only her companion—"not married." And then she spoke again of the confessional. At the age of nine, she was innocent and went to her "first communion." Before this she was to confess. And then she told me quite graphically how the base priest had corrupted her young mind. She had confessed to refusing to obey her father, and other childish shortcomings, and then the priest began asking her if she had never done so and so—naming things she had never imagined before that moment.—And now! Our readers must pray for her.

II. "Shall I carry your chair in for you?" I asked one old lady, seated at the entrance of a long alley leading to a gloomy court.

# "CONFESSION, CRUTCHES AND THE BIBLE."

"No, señor, este es mi caballo!" ("No, sir, this is my horse"), was the old lady's reply, and, sure enough, her mode of progress was to push the chair ahead and then hop after it on her one foot—the other had been amputated nearly a year before. I found that this woman was a member of the church, Mr. Ritchie having baptized her four years ago. She is very poor (and yet rich) living with another member of the church, upon whom I was really calling, but who was not at home. The lame lady spoke with affection of Mr. and Mrs. Watson (a former pastor and his wife) for whom she had acted as servant, but, naturally, in spite of a certain cheeriness, her great sorrow was her inability to get about. Some crutches were provided for her, but she is old and not agile, and falls flat on her face if she tries them. But she does so long for a wheel-chair of some kind in which to trundle, or be trundled to worship.

The poor old lady cannot read, but proudly showed me her baptismal certificate and some church notices, photos of Messrs. Watson and Ritchie, and so on, and then she said, with that certain cheeriness, "Now, I'll show you my images, my idols!" and pushed a chair along in front of her to an inner room curtained off. She said: "I used to have lots of images in the old days, but now I have only one—there (raising the curtain). The image quite struck me-I wonder if it will strike anyone else? It was just a red and blue Scripture text; but these were the words: "And God is able to make all grace abound toward you; that ye, always having all sufficiency in all things, may abound to every good work."... One comment. She could not read it. She must hear. I told her I would join her in prayer towards that

bath-chair. I hope someone who can read will see what "Crutches" wants.

III. What a shed we were in! Still there was surely ventilation enough, for the blue sky showed through.

"I am enjoying reading Saint Paul's wonderful life," said the old lady, "I have got to where they were all shipwrecked. I have a fine big Bible, I can see to read." And in she went to fetch it. It was a fine pulpit Bible, and when I asked where she got it, she sort of nudged towards my companion—a member of our church and my companion that Sunday morning in our weekly tract distribution.

So then he told me an interesting story. In the old days, when he was far gone in sin, but knew a little of the Testament, he saw in the store of a boon companion a large Bible lying about. He said to his crony, "You had better give me that." "All right," replied the other, he had no use for it. Now drink was one of the besetting sins of the new possessor of the Bible. His Sundays would be passed in the company of drinking companions. But by and by, he who had given the Bible said to the other, "Why don't you 'treat' me now? Have you turned miser?" "No," replied the other, "but I find from the book you gave me that God orders us not to drink or give drink to others."... That was the end of their friendship. My guide lost nearly all his friends, but found Christ through searching the Scriptures. I asked what became of his former friend, and in tones of sorrow he told me that he got drunk once too often, and was killed by an electric car.

And now the old lady is trying to win her husband to Christ with the same old big Bible, and they come alternately to our meetings. Pray for them, and for us.

# Foreign Stamp Bureau.

"January" Packet contains 50 varieties, including Indo-China, Senegal, Reunion, New Caledonia and other French Colonies. Price, 9d. post free.

Packets of 1,000 assorted common varieties. Price, 1s. 6d. post free.

Approval sheets of stamps of any countries sent on application.

Mr. F. A. STOCKS, Sonning, Leicester Road, Hale, Cheshire.

# Notable Conversions.

By Robert F. Elder.

AD I the pen of Harold Begbie, it would not be difficult to add some chapters to his master book Broken Earthenware, from experiences in the work in Tres Arroyos. The days of the miracle of conversion have certainly not passed. It matter not whether it be in a London slum or an Argentine camp town, whether it be on a British "Tight Handful," a Dutch victim of drink, or an Italian slave of vice,

the moving of the Spirit of the Lord in the human heart has the same transforming influence and

uplifting power.

Amongst some who have recently been received as members are two at least whose conversion is notable. One is an elderly Dutchman, some twenty-five years in the country. In his native land he was brought up amongst the Mennonites, and although out here he got very far away from God, he never lost his sense of respect for

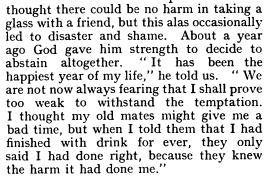
the name of the Most High, nor his belief in the verities of the Christian religion. He believed in Christ but he did not trust Him. His opinions were about right, but his faith was not, and his life was all wrong. Like many more of his countrymen, and ours, out here, drink became his master. He reckoned it was wrong for him to work on Sunday, but he could not keep out of the public house on the Lord's day. When we first got to know him he was a bad victim of the drink.

His wife is a brave, bright, cleanly woman, who knows how to govern her tongue and her house, and has put up an heroic struggle against poverty for some years.

They were amongst the first to attend our services here. The preaching of the Word awakened the dormant conscience of the husband, and led his loyal wife on from a misty faith to a clear trust in the Lord.

Although terribly weak morally, Don Andres came to feel his position keenly, in fact after every drinking bout he suffered terribly with remorse. Still he would never come to the point of yielding to Christ. He wanted to gain the victory himself. He failed so often that at last he was driven to desperation and determined to commit suicide. He threw himself in front of an outgoing train, which the driver was fortunately able to pull up within a few

feet of him. So desperate was he, that he then wanted to make for the river, but was restrained and taken home. We were on furlough at the time and Mr. Hercus was in charge of the work. He counselled him not to end his life in that way, but to end the life he was then living by yielding to Christ. This he did, and he has been a different man for five years. Notwithstanding this he occasionally fell. The break with the old life was not complete. He still



Now he has a little house of his own, built with the savings he would otherwise have thrown away in drink. His happy wife keeps it spick and span and thinks that heaven has begun on earth for her, in her old age. Together they were baptized and received as members on December 22nd, 1912. His wife had been thinking about



Jacob Eveleens.



### NOTABLE CONVERSIONS.

joining the church for a long time, but wanted to have the joy of doing so with her "twice born" husband.

The same day one of our young men was baptized also. He has possibly been saved from becoming what the other man was. His father is a bad victim of the drink. There is nothing very notable about his conversion. Jacob Eveleens was one of the first boys we had in the Sunday School here, and the bud of faith has gradually unfolded into a full trust in the Lord. Prior to his decision for Christ and for a short time after, he was a member of a local brass band. He loves the music and delights in playing, but as he had to play at all sorts of entertainments and often on Sundays, and felt that the other bandsmen were having a degenerating influence on him, he decided to give it up, hoping thus to

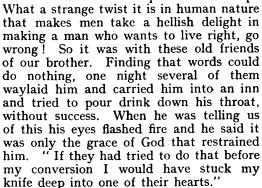
serve the Lord better. Perhaps he may some day be one to form an Evangelical brass band.

The other notable conversion is an Italian, who was baptized on March 2nd. In his native village, Ormisde Pezzani was one of those incorrigible boys who respect neither parents nor authority of any sort. He hated and made fun of the local and every priest. He seldom thought seriously enough to determine whether he really believed in the existence of God or

not. He would brook no moral restraint. He has told us that he left Italy to come to Argentina, in order that he might be free of even the slight moral restraint of his mother, and that at least he might not see her sorrow for him. Here for some years he gave himself up to a godless, licentious life. He seldom went to bed sober. He spent his evenings gambling or worse. At his work he was known as a man of ungovernable temper, who had drawn his knife on others on more than one occasion. Most people who knew him would have considered him one of the least likely men to yield to the claims of Christ. But he did so. Working with him at that time, some four years ago, was a converted drunkard, now one of our deacons. Don José Lopez is not ashamed to give his testimony. At first Pezzani joined in the laughing and jeering at the evangelico," but he soon saw that Lopez

had something that the other men did not have, and was man enough to own up to it. After some time he started attending the meetings. I remember vividly the night he came to see me to tell me he wished to yield to Christ. It is now over three years ago. He told me he was an awful sinner, that if all his sins were grains of wheat, and if all the vessels of Europe were to come to Bahia Blanca to carry them away, there would not be sufficient to take them. I told him of God's promise to cast all our sins into the depths of the sea. I suggested that we load up all his sins and take them out to the high seas, and then we would ask God to sink the ships in the deepest part. The figure brought light to his anxious soul. We knelt together in prayer. He surrendered himself to Christ and has been a new man ever since. He has had his ups

and downs it is true. He was very ignorant concerning the law of God and the Gospel of Christ, but he has gone steadily forward, always with fear and trembling on his part. His former companions did not treat him as considerately as those of Don Andres did. They gave him an awful time. They laid themselves out to make him fall. It seems so strange how many there are to help to bring a straight man down, and how few there are to help a fallen man up!



One of the first things he felt he must do after his conversion, was to go and see his mother and tell her of his conversion and of what a wonderful Saviour he had found in Jesus Christ. He had not done his duty by his widow mother, so off he went to Italy. In the first glow of his new life he had



Ormisde Pezzani.

hoped that all his relatives would at once accept Christ also. He was doomed to disappointment. Strange as it may seem, some of them would have been more pleased to see him return the profligate he was when he left, than a sincere Protestant Christian. He helped his mother, and now that he is back, he sends her some of his earnings, and prays that she may find peace in believing.

He had spoken on several occasions of joining the Church, but invariably ended by saying something like this: "It seems to me that I have been too bad to follow so very close to my Lord." But at last his mind was made up. His simple, humble testimony given just before his baptism, made me think of the publican who prayed in the temple, more than anything I have ever witnessed. As he told us that he believed he was the greatest sinner who had ever lived, his head was bowed low, and even when he told us how the grace of God had been bestowed upon him he could not raise his head. After his baptism his face fairly beamed. "I am the happiest man out of heaven," he declared, after the evening service, at which he had been received as a member and had partaken of the Lord's Supper for the first time.

He is now a railway signalman at Cooper, a station some sixty miles away. A Christian guard, Don Silverio D'Amico, a member of the Tandil church, often has to stay there for a night, and has greatly helped him. He goes to Pezzani's room, and there they sing hymns, study the Bible and pray. From those two there is being radiated a holy influence right along the railway line. A few weeks ago a new young man came to our meetings. He told me he was a friend of Pezzani and D'Amico and they had recommended him to come. He seems truly interested, and has professed to yield himself to Christ. He told us that now on the line they are laughing at him and saying, "You are turning like D'Amico and Pezzani." It struck me as rather a good testimony to the life these two are living.

Had it not been for the help some of you have given, humanly speaking these men might have remained slaves of sin to this day. This should encourage you to go on, and others to begin to help, so that the same glad story may be told of other places and other men and women.

#### Stop and Listen.

Stop and listen! Can you hear it as it comes across the sea?

Just an Indian's cry in peril; just an Indian's call for thee—

Wronged, downtrodden, murdered, hopeless, thrust from land that is his own—

So he calls to you for justice, and for love he's never known.

Stop and listen! Can you hear it? Nay, the whisper's far too low

whisper's far too low, For the soul is almost strangled and the cry so

faint and slow.
"Pray for me!" I cannot, Jesus, cannot pray for such as he—

Murderer, fiend, the devil's servant, no, he has no call for thee.

Stop and listen! Can you hear it, wafted clear on every hand?

'Tis the souls of little children born where Satan

rules the land. And he trains them up through childhood, soon

within his power they fall.

Why? Because you will not listen when the little children call.

Stop and listen! Can you hear it? Just a soul in agonv—

His, you sent across the ocean there to do the work for thee

In the fighting line of battle. Now he's down upon his knees,

Baffled, beaten, bruised and bleeding—and your prayers, ah! where are these?

Christian, nay! You do not hear them, all these cries of misery?

Then in pity go see Jesus there in dark Gethsemane, And in shame and silence listen, watch the tears that there are shed;

See the weight of care and anguish bowing low your Master's head.

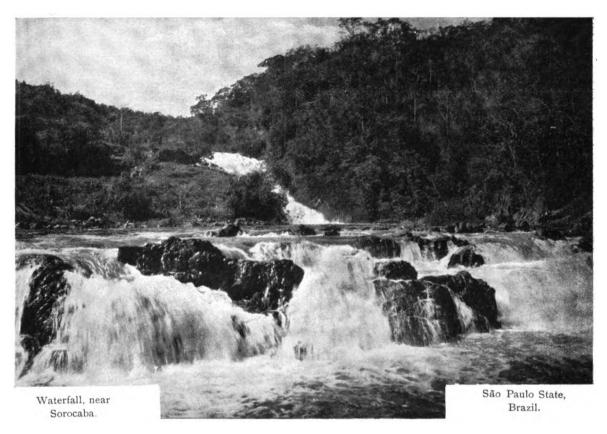
Not hear yet? Then watch your Jesus through the darkest hour of all,

As he grapples on that green hill just outside the city wall.

What, you pause! Your tears are falling! Do you hear those cries at last?

Yes, thank God, I hear them both from South America and Christ.





# Robert Reid Kalley, M.D.

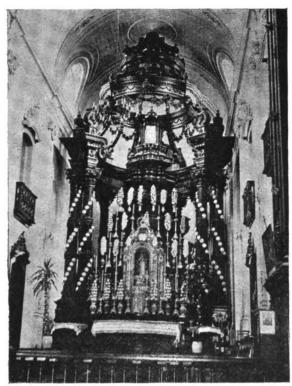
The Founder of The "Help for Brazil" Mission.

(Reprinted from Dr. Maxwell's sketch, in "MEDICAL MISSIONS.")

OME fifty years ago, when the whole subject of Medical Missions lay still untouched by the Church, and some years after the late Dr. Parker, the pioneer Medical Missionary to China, had left America to labour in Canton, a movement commenced in the Island of Madeira, which resulted in what was for a time well called "the greatest fact of modern Missions." The chief agent used of God in this work was a Medical Missionary, the subject of this sketch, Dr. Robert Kalley.

Robert Reid Kalley was born near Glasgow in 1809. He studied medicine in that city,

receiving his diploma in 1829, and after a voyage or two to India, established himself as a practitioner in Kilmarnock. Arrested by the preaching of the Gospel, Dr. Kalley devoted himself to Medical Missions, and offered his services to, and was accepted by, the London Missionary Society for labour in China. The Lord, however, had a wholly different sphere for him than China. Madeira, Brazil, and Edinburgh were to be his successive fields of labour, and we cannot do better than ask our readers to look at Dr. Kalley's notable life-work under the names of these three places:—



The principal Altar in the Roman Catholic Cathedral at Campinas.

#### I. MADEIRA.

Sickness in his family led him in 1838 to Madeira, and it was in this island that the first part of his Missionary career was spent. Having speedily acquired the Portuguese language, he opened a dispensary for the poor, and to the patients who came to him from all parts of the island, he read and expounded the Word of God. A year or two later, Dr. Kalley opened a small hospital, which increased his usefulness.

"In the beginning of my intercourse with the Madeirenses," he himself wrote, "I met few of them who had ever seen a Bible or seemed to know that the New Testament was written by men who went about with the Lord Jesus when He dwelt upon the earth. When one part of it was shown to them as the work of Peter, another as that of John, and a third as that of Matthew, some doubted and wanted proof; others listened with eager interest while a portion of it was read to them as a specimen of its contents."

As early as 1839 a few showed interest in the truth, and in 1840 the interest was so great that many adults went to school that they might learn to read the Bible. In 1841 the movement drew the attention of the Portuguese Government, but the first attempts at interference were so decidedly frowned upon by the people that for the time the authorities felt it more prudent to stand aside.

\* "In 1842, especially in summer and autumn, people came in large numbers to hear the Scriptures read and explained. Many walked ten or twelve hours and climbed over mountains 3,000 feet high in coming and returning to their homes. The meetings were solemn, the hearers listened with unwearied attention, a hand was observed stealing up to remove a tear, and sometimes there was a general audible expression of wonder. This was especially the case when the subject of remark was the love of God, in not sparing His own Son, but giving Him up to die for the sins of a whole world, and the love of Christ in voluntarily taking upon Himself the

wrath and curse which we deserved.

"For several months I believe that there were not fewer than 1,000 persons present each Sabbath; generally they exceeded 2,000, occasionally reached 3,000, and once were reckoned at 5,000. On the last mentioned occasion, seventy Testaments were sold, and many intending purchasers were disappointed. These meetings were in the open air..... You may imagine the interest of such a scene in a Popish country.

"In some places the general topics of everyday conversation, in walking along the roads or resting a little from labour in the fields, were the Word of God, the one sacrifice for sin, free salvation, the security of God's promises, the love of the Lord Jesus Christ, peace with God, the hope of glory, the folly of image-worship, the uselessness of penance. Often, too, the hymns of the Sabbath were heard through the week among the fields and vineyards, and there was much searching of the Scriptures

<sup>\*</sup>Notes by Dr. Kalley in Memoir of Rev. W. H. Hewitson, p. 148.

#### ROBERT REID KALLEY, M.D.

to know the Lord's declarations on the subjects brought before them."

How this awakening was brought about, at least in its earlier stages, Dr. Kalley thus explains: "Gratuitous medical aid induced many to visit me, and experience of benefits which they prized led them to regard me as a friend. When conversing with them about the diseases of their bodies and the remedies which they were to employ, it required little effort to turn their attention to the disease of the soul, the Physician, the remedy, and the result; and thus they listened with less prejudice than they probably would have done in other circumstances."

One of the most marvellous features of this awakening was the eager desire of the adults to learn to read so as to satisfy themselves concerning the teaching of Scripture. About 2,500 persons attended evening schools, for a longer or shorter

period, between 1839 and 1845, and of these upwards of 1,000 between the ages of fifteen and thirty learned to read the

Scriptures intelligently.

In April, 1843, came the first burst of Two converts, who had Popish fury. openly renounced Romanism and had been admitted to the Lord's Table in communion with a Presbyterian congregation at Funchal, were excommunicated by the highest ecclesiastic, in the gentle terms which still characterize Rome: "Let none give them fire, water, bread, or any other thing that may be necessary to them for their support. Let none pay them their debts. Let none support them in any case which they may bring judicially. Let all put them aside as rotten and excommunicated members, separated from the bosom and service of the Holy Mother Catholic Church, and as rebels and contumacious: for if any do the contrary, which God forbid, I lay, and consider as laid, upon those persons the penalty of the greater excommunications." And so on. It is certainly far from encouraging that England, in these days, should so repudiate all the teachings of her own history as to be coquetting with a system which is the cruellest foe of all true freedom.

In July, 1843, Dr. Kalley was himself thrown into prison in Funchal, bail being refused on the ground that the crimelaid

to his charge was punishable with death. A month or two later an excommunication was issued against all who continued to use the British and Foreign Bible Society's edition of Perreira's Bible. Perreira's Bible being recognized as legal in Portugal, the plea put forward and openly preached by the Romish ecclesiastics was that there was scarcely a verse in this edition, either of the Old or New Testament, which was not more or less notably adulterated. The facts were exactly contrary, and the truthfulness of the priests was rather oddly attested by the altogether unexpected arrival of a Lisbon newspaper, which contained a royal mandate concerning the very edition of the Bible which the canons had condemned, and which stated that Her Majesty the Queen of Portugal, in harmony with the judgment of the patriarch arch-bishop elect, approved of it, and recommended that it should be circulated in



A Religious Procession, Arequipa.

Terceira for the moral and spiritual benefit of her subjects.

On the tardy interference of the British Government, Dr. Kalley was released from prison in January, 1844. His imprisonment had been altogether illegal, and he resumed at once his former course, and, in spite of police watchers, the average Sabbath attendance in the summer of that year was 600 persons. In May of that year, after having been already sixteen months in prison, Maria Joaquim Alves, the mother of seven children, was brought to trial for apostasy, heresy, and blasphemy. The last charge only was pressed. "Do you believe," asked the judge, "the consecrated host to be the real

Twenty-two of the most peaceful men and women were seized at one place and taken in a Government vessel to be imprisoned in Funchal among the most depraved and degraded, and there they lay for twenty months.

At the beginning of 1845 another warrant was issued for Dr. Kalley's apprehension, on the ground that in meetings held in his house he taught doctrines condemned by the religion of the state. This time, however, he was allowed bail, and having been warned by the then Foreign Secretary, Lord Aberdeen, that he would not be supported by the British Government against any steps which the Portuguese authorities might adopt

for his removal from the island, if he permitted Portuguese subjects to assemble in his house for the reading of the Scriptures, Kalley placed in a position of great difficulty. If he continued the meetings, he incurred certain banishment. If he gave them up, he might still continue individual labour, and by his presence encourage the believers; whilst some other, not under the same ban as himself, might take



Group of Indians and Brazilians, near Leopoldina, Brazil.

body, and the real blood, and the human soul and divinity of Jesus Christ?" On the answer she should give, her life, she was assured, depended. She calmly and firmly replied, "I do not believe it." Immediately the judge rose and sentenced her to death. About a year later this sentence was commuted by the higher court at Lisbon, on the ground of a technical error in the trial, the court intimating that but for this error the sentence of death must have been executed.

At the same time many of the poor worshippers came under fierce persecution. Some were cruelly beaten; several had their houses set on fire and burnt down.

up the more public work.

At this juncture the Lord brought to Madeira a man eminently fitted to meet the need. The Rev. Wm. Hewitson had been sent by the Free Church to minister to the Presbyterian congregation at Funchal. He was not only an exceedingly accomplished scholar and linguist, but a man burning with holy zeal for souls, and he at once set himself in the face of all difficulties and dangers to put himself in communication with those who had been deprived of the privilege of Dr. Kalley's meetings. With as much caution and secrecy as was possible he gathered the worshippers round him—at first in larger numbers; afterwards, as the enemy

#### ROBERT REID KALLEY, M.D.

became alarmed, in smaller groups. Three months after his arrival he administered the communion, and sixty-one of the Portuguese converts were present as communicants. Nine months later 105 names were on the communicants' roll. In April, 1846, Mr. Hewitson secretly ordained six elders and several deacons to conduct the meetings and regulate the business of the little church during his absence. He left Madeira in May, greatly broken in health, and in the hope that his retirement for a few months might help to avert the impending storm. In the beginning of August, however, it broke out furiously, and on the 9th, in the presence of the governor, the police magistrate, and a guard of soldiers, who positively refused to interfere, a blood-thirsty mob broke into Dr. Kalley's house, determined to have his life. Disguised and concealed in a hammock, the doctor was already escaping for his life to the bay, and the hammock was only just lowered into a boat, and the boat pushed off, when the pursuing mob rushed along the pier yelling for their prey. The Lord had other work for His servant, and the deck of the steamer was reached before any could overtake him.

The full force of persecution, under the willing connivance of the authorities, now broke upon the poor people. One was murdered, others were cruelly injured; great numbers of houses were plundered, and by the end of a week many hundreds of Portuguese subjects, obnoxious to the priests on account only of their adherence to Gospel truth, had fled to the mountains. Happily the William, of Glasgow, was in the Bay of Funchal at this time, and the poor persecuted people soon heard that some of their number had escaped to it and found shelter. By the 23rd of August, no fewer than 200 of these refugees were on board, and sailed in it to Trinidad.

The priests had it now as they pleased, and the bishop issued a pastoral, part of which ran thus: "The Lord, compassionating your troubled situation, condescended to excite and direct, by the way of moderation and charity, your purified religious zeal and national energy, and by an extraordinary mode, and perhaps strange in the eyes of the world, to snatch from the

midst of His flock, already almost torn to pieces, THAT WOLF from Scotland."

But the absence of their beloved leaders and the flight of so great a number of the believers from the island did not stop the work. The thirst for the Word of God continued. Not a few of the persecutors joined the ranks of the persecuted, and by the close of 1847 some 700 souls had reached the Island of Trinidad, where, on British soil, they could worship God in peace. These, again, were followed by others.



A corner of a Conventillo.

Trinidad proved very unhealthy to many of the refugees, and in 1849, with the help of the "American Christian Union" 600 or 700 removed to Illinois in the United States. These were joined by 300 more, direct from Madeira, making in all in the United States about 1,000 souls, having a church, minister, and schools, etc., and flourishing in temporal things. From 400 to 500 remained in Trinidad, with a church, minister, and schools.

(To be continued.)

<sup>&</sup>quot;Missionary history is a mystery until it is read as His Story."

# Stirring Times in Cuzco.

S was anticipated, the victory on behalf of religious liberty in Peru was the signal for a great outbreak of fanatical bitterness on the part of the "Church"; and the system of darkness which, masquerading in Protestant lands in the robes of an angel of light, prates of liberty and equality, showed her true character when liberty of thought and worship was at last granted to that longsuffering land. From pulpit and press the representatives of the Roman Church have hurled their anathemas at those who have dared to grant liberty of worship to the people, and have used every weapon in their armoury against the Missionaries and all those who stand for progress, truth and

To their bitter chagrin they have found these weapons, once so deadly, so feared, and so effective, sadly obsolete and impotent against the growing young spirit of the nation. Their anathemas are unheeded; their excommunications laughed to scorn; and like Giant Pope in Bunyan's immortal allegory, Rome in Peru can but "sit in his cave's mouth grinning at pilgrims as they go by, and biting his nails because he cannot come at them."

Cuzco has ever been a stronghold of fanaticism, and the feeling aroused there by the victory was very acute indeed. It looked at one time as though the Missionaries and the Mission-house would be in great danger, but God overruled in a wonderful way. A most interesting letter from Miss Pinn tells graphically the events of those few days following the publication of the great news.

The priests had issued a leaflet broadcast through the city announcing their intention of bringing out in solemn procession the great image "The Lord of the Earthquakes," and calling upon all the faithful to take part in the demonstration. This is the method adopted by the Church to stir up the Indians and lower classes and encourage them to riot and violence. It was the plan adopted long ago when our early Mission-

aries were driven from Cuzco, and would then have resulted in their death had they not been helped to escape from the city by back-ways.

The present intention was to have the Mission-house attacked and destroyed, and it might have been very serious indeed for the Missionaries had the priests succeeded in their purpose.

Mr. Austin was absent from Cuzco, having had a bad breakdown in health, and only the three ladies Miss Pinn, Miss Elder, and Miss Trumper were there on the station, But Miss Pinn tells how on that eventful morning their hearts were cheered and strengthened by finding, when they pulled off the calendar slip for the day, that theirs were the names for which prayer was asked; and throughout that long trying day they were kept in perfect peace knowing that they were being borne up in prayer by a multitude in the homeland.

In the time of threatened danger they found many friends whose sympathies have been won by the consistent Christian testimony of the Missionaries, and many were the callers during the day, offering their services should any attack be attempted on the Mission-house. The Prefect of the city sent a guard of six soldiers, while the Rector of the University sent to say that they had heard how the Mission-house was to be attacked, and the students of the University were prepared to come to their help if necessary. A number of friends arrived in the evening and spent the night at the Mission-house in case any attack should be attempted. What a contrast to those early days, when nearly all classes united in heaping insult on the despised and sadly misunderstood pioneer Missionaries, and in hounding them from the city! Now the priests are only able to stir up violence among the ignorant and uneducated classes by lying calumnies and appeals to their lowest passions.

In answer to the leaflet issued by the priests, the students of the University published a reply calling upon the youth of the

#### STIRRING TIMES IN CUZCO.

city to rise up against the intolerant tyranny and bigotry of the Church, and to declare themselves once and for ever on the side of progress and liberty. They threatened to break up the procession of "The Lord of the Earthquakes" and shoot at the image itself if they dared to bring it out. Here was all the material for a serious conflict, and nothing would have pleased the student classes better than the opportunity of inflicting a crushing blow on the clerical party. Discretion, however, prevailed with the Bishop, and he decided at the last moment to cancel the procession, and to attempt no further molestation of the

Protestants in view of the strong manifestation of public feeling in their favour.

Thus a great danger was averted, and our little band of workers in Cuzco were protected and kept in perfect peace. Foiled in an open attack, Rome will endeavour by subtle and underhand methods to attain her object, and we would ask for definite and continued prayer that our forces in Peru may be kept in safety, and that the efforts of the powers of darkness to have the edict on behalf of liberty reversed may be frustrated, so that when the matter comes up again for final settlement next year, the triumph of the cause of liberty may be complete.

# E.U.S.A. Meetings during January.

We have pleasure in giving a list of Meetings which have been arranged for January. If you live in either of the places mentioned, please do your utmost to make the gatherings successful. Should you desire to help by arranging a Meeting in your own district, kindly write The Organizing Secretary, 8 & 9, Essex St., Strand, London, W.C. January

January	•
4.— <b>Grieff,</b> The Hydro	7.0 Mr. A. Stuart McNairn.
4.—Seihurst. Chapel	ServicesMr. G. F. Sears.
5.—Glasgow, Plaisley Road Baptist Church, Plantation Street	7.30Mr. A. Stuart McNairn.
6.—Old Monkland, Kirkwood Mission Hall (Lantern)	7.30 Mr. A. Stuart McNairn.
7.—Glasgow, Christian Institute, Y.M.C.A. Missionary Meeting	8.0
8.—Glasgow, Hermon Hall, Govanhill (Lantern)	8 o Mr. A. Stuart McNairn.
9.— Glasgow, Christian Institute, United Prayer Circles	8 o Mr. A. Stuart McNairn.
10.—Coathridge, Christian Union (Lantern)	7 20 Mr. A. Stuart McNairn.
10.—Stoke Newington, Raleigh Memorial, Albion Place	8 o Mr. W. T. T. Millham.
10.—Stockport, Lord Street Mission (Lantern)	7.45 Mr. G. F. Sears.
11.— Coathridge, Blairhill U. F. Church	Services Mr A Stuart McNairn
11.—Coatbridge, United Y.M.C.A., P.S.A	Mr. A. Stuart McNairn
11.—Liverpool, Protestant Reformers' Memorial Church, Netherfield Road, Bible Class	Rev I W Skinner
11.—Stockport, Lord Street Mission	Services Mr. G. F. Sears
12.—Snaresbrook	8 o Wr W T T Millham
12.—Glasgow, Neil Hall, Prayer Circle Annual Meeting	Mr. A. Stuart McNaim
12.—Stratford, Conference Hall, E., Mothers' Meeting	Mrs Hodge
12.—New Brighton, Cospel Church, Egremont Promenade.	Mr. C. F. Soore
12.—New Brighton, Gospel Church, Egremont Promenade.	3 00 0
13.—Glasgow, Shepherd's Hall, 25, Bath Street	3.0 Mr. A. Stuart McNairii.
13.—Bromley, Missionary Association, 69, Widmore Road	3.0 Mrs. Milliani.
14.—Motherwell	Doug T W. Claiman
14.—Liverpool, Protestant Reformers' Memorial Church (Lantern)	7.30 Kev. J. W. Skillner.
14.—Bolton, Great Lever Street Established Mission, Gladys Street	7.30Mr. G. F. Sears.
15.—Helensburgh, Congregational Church	8.0Mr. A. Stuart McNairn.
15.—Manchester, Blackley Gospel Mission, Walsh Street (Lantern)	8.0Mr. G. F. Sears.
16.—Lelth	8.0Mr. A. Stuart McNairn.
17.—Ardressan, Holiness Mission, Bute Place	7.0 Mr. A. Stuart McNairn.
21.—Newington, Metropolitan Tabernacle.	7.30 Dr. A. C. Dixon.
21. Howard Metroportal Labernacie	Mr. A. Stuart McNairn.
21.—Harrow, Baptist C.E. Society	8.30Mr. G. F. Sears.
22.—Hornsey, Campsbourne Road, C.E. Society	8.0Mr. W. W. I. Mulham.
22.—Birkenhead, Y.M.C.A., Grange Road (Lantern)	7.45 Rev. J. W. Skinner.
22.—Wandsworth, Down Hall Ledge (Lantern)	8.0Mr. G. F. Sears.
24 Wandsworth, Down Hall Lodge, Children's Service	2.45 Mr. G. F. Sears.
25.—U·kfield, Mission	Services Mr. G. F. Sears.
26. Uckfield, Mission (Lantern)	7.30 Mr. G. F. Sears.
27.—Slough, Baptist Church (Lantern)	8.0Mr. W. W. T. Millham.
27.—Craydon, Protestant Martyrs' Memorial Hall, Whitgift Street	8.0 Mr. G. F. Sears.
27.— Waltasey Village, Presbyterian Hall (Lantern). 28.—Purton (near Swindon), The Institute.	Rev. J. W. Skinner.
28.—Purton (near Swindon), The Institute	8.0Mr. A. Stuart McNairn.
28.—Uxbridge. Providence Lecture Hall (Lantern)	7.30Mr. G. F. Sears.
20.—Bristol. Clifton Victoria Rooms (Lantern)	8.0Mr. A. Stuart McNairn.
20 — Clenham, V. W.C. A. 260 Clanham Road	8.0 Mr. G. F. Sears.
30.—Bristol, Gideon Chapel	8.0Mr. A. Stuart McNairn.
30. <b>21.00.</b> ) diagon onepolit	

Meetings have also been arranged to be held in January in the Llanelly District (S. Wales) by Pastor Wm. Roberts of Trelew, Argentina.

Friends in the North would do well to communicate with the Rev. J. W. Skinner, 23, Malpas Road, Liscard, Wallasey, for Meetings. Mr. Skinner will be pleased to act as Missionary Deputation, to give Lantern Lectures, and all necessary information and particulars.

# Our Wants Page.

N this page we hope from time to time to bring before our readers specific needs and requests that come to us from the field. These needs are as various as are the Missionaries' duties, and indicate the many-sided nature of their work and the innumerable points of contact with the life of those they are seeking to win for Christ. They vary from sewing machines to Mission halls, typewriters to steamboats, baby clothes to building sites, and amongst these many needs there will be found openings whereby the poor and the rich, the housemaid and the millionaire may form definite links with our work and workers on the field, by helping them to acquire those things of which they stand in need for the effective winning of South America for Christ.

We very gratefully acknowledge the help we have already received, and the generous response to requests that have appeared in the Magazine, or which have been made direct

from the field.

A lantern and slides was provided for Mr. Sear's work in Arequipa, and a large number of slides for the workers on other stations

of slides for the workers on other stations.

The balance required for the building site in La Madrid, Argentina, was given, and the brethren are rejoicing in the security and continuity thus guaranteed to the work, and are now praying for the funds to build there "A House unto the Lord."

The funds for the installation of an electric motor for the Printing Press in Lima were given (a small balance being still necessary to complete this installation), and the efficiency of the Press has thereby been greatly increased, and its power for good widely extended.

Gifts towards the purchase of a typewriter for Mr. Millham's work in Lima were contributed, which will mean a great lightening of the correspondence connected with the work

and consequent ability to overtake more and reach out to a wider field.

Large numbers of garments, etc., have been sent to the nurses in Peru, and to the Blossom Orphanage in São Paulo, which are an immense boon to that work, and have supplied the needs of many poor women and children, thus reaching their hearts and opening the way to the reception of the Gospel message.

Many agricultural implements, seeds, etc., have been sent, particularly by friends in Canada, for the farm, and have proved of very great value in the efficient working of that

great Missionary centre.

School material for the new work in Tandil, and also a number of fine toys for the Christmas tree on that station were sent out with Miss Swainson who has gone to open the school work there.

£1,000 for the purchase of the Mission Hall in Lima was given by a friend of the work, thus giving permanence in our present valuable position, and saving the Mission a considerable

sum annually in rent.

A wind-pump was given by friends in Canada for the Mission house in Cuzco, enabling

a supply of fresh water to be conveyed to the house from a spring on the grounds.

A sewing machine and small portable organ, and gifts towards the purchase of material for the women's sewing meeting have been given in response to Mrs. Millham's appeal in the October Magazine.

For all these practical tokens of fellowship with our work we thank God and take courage,

believing that it is better on before!

#### OUR "REQUEST FOR THIS MONTH

is a large one. It is for means to purchase a valuable property that is offered to the Mission in Jacarehy, Brazil. At present we are paying, for very unsuitable premises, £65 per annum rental, while this fine property in a central position can be purchased outright for £600.

How many of the Lord's stewards there are who could do this without any great sacrifice,

and what a boon it would confer on the work there.

Do not let anyone whose heart is touched to help in this work hold back because they cannot give the whole amount. If the Lord lays this need on your heart give what you can and pray very definitely that He will lead others to do likewise.

# Our Prayer Calendar.

One of our readers writes as follows:

"I have always been interested in Missionary work, but have never felt the same interest as since I have had the E.U.S.A. Magazine and Prayer Calendar. We look forward to that Magazine more than any other periodical, and we read it again and again as each day we pray for the Missionaries, and we seem to know them after having prayed for them, read their articles and seen their photos. I think the idea of a Prayer Calendar must have been given by God Himself, and I am sure most of those who were fortunate enough to secure one must have felt benefited by its daily use."

Many have written to us in the same strain, and we feel assured that the Calendar will indeed prove a blessing to all who will faithfully use it on behalf of South America; and if it prove a blessing to our own souls how much greater blessing will it mean for South America and for the work and workers in that dark land.

We still have a number of these Calendars on hand, and should feel deeply grateful if our friends who have not already done so, would help us by ordering one themselves, or by sending one to praying friends who, by this means, may be linked on to our work in South America. The price is 6d, postage 3d. extra.

# "The Land of the Christless Cross."

A New Booklet by Rev. A. STUART McNAIRN.
(General Secretary of the E.U.S.A.)

A survey of the condition of the people in Peru under the power of Rome.

ONE PENNY, post free, 11d.

#### "The Cry of the Children."

By Mrs. McNAIRN,
A picture of the need of South America's
little ones.

ONE PENNY, post free, 12d.

Copies from ...
E.U.S.A., 8 & 9, ESSEX ST., STRAND, W.G.



**DURING 1912** 

#### H.M. GOVERNMENT

purchased

# OLIVER TYPEWRITERS

Other large Users are :-

THE COMMITTEE OF LLOYDS,
UNION-CASTLE MAIL STEAMSHIP CO., LTD.,
GREAT WESTERN RAILWAY CO.,
NORTH EASTERN RAILWAY CO.,
GREAT BASTERN RAILWAY CO.,
&c.,

#### **POWERFUL & POPULAR**

Most Durable in all Climates

Ask for Booklet No. 1011.

OLIVER TYPEWRITER Co., Ltd.,

**HEAD OFFICE:** 

75, Queen Victoria Street, London, E.C.

#### ACKNOWLEDGMENTS—Continued.

ACK	.140 W LEDGIVIER 15—Com	unuea.
Receipt         No.         £         s.         d.           6909         Mrs. H. A. Allison         0         10         0           6910         J. F. Mackay         20         0         0           1         R. Hogg         0         2         0	Receipt No. £ s. d. 8038 Miss Graham	Receipt No.
2 W. H. Beeman	8040 Leith E. U. Cong. Ch., Mtg. 3 10 6 Mr. and Mrs. Harding 0 2 0 Hon. District Secretaries.	Per Rev. J. Fanstone.  8041 Miss H. East
6 Mrs. H. Holden	Per Miss A. M. McClymont, Bridge of Allan. 7931 Stirling Y.M.C.A. Mtg	4 Mrs. Blackburn.
Per Pastor W. Roberts.         0 16 8           — Clydfan         0 16 8           — Caerfyrddin         0 16 8	Anon. (Stirling)	8 Mrs. Reid 0 5 0  North America.  Per Rev. G. Smith, Toronto.
Per Women's Protestant Union.  — E. Green	8 Mrs. McClymont	(Details in "The Neglected Continent") 50 0 0  Per Sister Dora, Westminster Chapel (Receipt No. 6817).
Miscellaneour.	D 10 D D	- Mr. Kemp 0 2 0
A. M. Allan	Per Miss E. Francis, Dover. 7764 Miss Maddick's Class 0 10 0 5 Coll. at Mtg., Salem Chapel 1 3 3 6 Y.W.C.A 0 14 2 7 "Union Hall 1 17 4  Per Mr. R. Hogg, Larkhall. 7807 Mrs. Marshall	Mrs. Frickelton
		— Mr. Kemp 0 1 0 — Miss Duff 0 10 0
Liverpool Auxiliary.	Per Mr. S. N. Willoughby, W. Norwood.	
Per Mr. F. W. Bird.  7885  14th Liverpool Co. Boys' Brigade Bible Class	7516 C. Pittmin	- Mr. Kemp. 0 1 0 - Mrs. Finch. 0 2 0 - Miss A. Tozer. 0 2 0 - Mrs. Frickelton. 0 10 6 - "Two or Three" 0 2 6 - Miss Lloyd. 0 3 0 - Mr. Kemp. 0 1 0 - Miss A. Pellett 1 0 0
2 F. W. Bird 2 0 0  Per Rev. J. W. Skinner, Liscard.	8126 Mr. Harcourt 0 2 0  Per Mrs. Rose, Farnham.	Per Mr. J. Erskine, Coatbridge. (Receipt No. 6862.)
- Qly. Mtg., Y.M.C.A 0 4 0 7701 Mrs. Raws 0 10 0 2 Mrs. Simcock 0 10 0 3 Coll., Waterloo Presby. Ch. 2 8 8	2137 Mrs. T. Thompson	- J. Erskine. 0 5 0 - G. Childs 0 3 0 - Miss M. Nicholls 0 2 6 - Miss I. Black 0 5 0 - R. Pender 0 6 0 - Mrs. Kerr 0 6 11
- T. L. C	3 Mrs. Graham	W. Neilson 0 5 0 0 5 0 Off. at Meetings 0 5 0 21 18 5
Per Miss Pescod, Liscard.	8248 J. Campbell 0 3 0 9 D. McKerchar 0 1 6	Field Acknowledgments—Brazil.
7906 Miss Jordan	Per Miss M. Hughes, St. Leonards-on-Sea.  2237 Y.W.C.A. 0 4 44  8 Miss F.G. Gabb. 1 1 0  9 Miss Henry. 0 5 0	7628 C. D. E., per Dr. Stearns \$400 00 9 Mrs Dickison
Edinburgh Auxiliary.	2240 Mrs. Henry 0 5 0	Total for Putumayo Fund
Per Mrs. Brown.	"Help for Brazil."	lotal for Special Purposes
8026 J. Tod	Per Mr. J. Stuart, Glasgow.         — Miss Stein.       14 4 6         1745 Mrs. Haldane.       1 10 0         6 Miss Clift.       1 0 0         7 Mrs. Pentland.       0 6 0	Requirements as per statement in December issue
1 Miss E. Brunton	8 Miss Rankin	Received during November (available)
6 Misses Johnston	3 R. S. Allan	Balance required£539 3 3

Foreign Stamps received by Mr. F. A. Stocks from Miss Stewart, Mrs. A. E. White, Charlie Allan, T. W. Brown, M. B (Balham), A. P. Smith (Kwangchow), G. F. Blake, Miss Joyce M. Baker, Miss Edith E. Chaney, Mrs. M. Redhine (U.S.A.)

#### Birth.

Schmitt.—At Coronel Suarez, Argentina, to Mr. and Mrs. H. F. Schmitt, on 21st October, a son-- Stanley Ludwig.

#### ACKNOWLEDGMENTS.

#### Amounts Received from Dec. 1st to 31st, 1913.

(Sums marked thus \* are specially designated.)

Note.—All contributions are acknowledged by number of receipt and name of donor unless a wish is expressed to the contrary. If desired, the receipt number only will be given

		•		y. 1. desired, the receipt number only w	11 DC 611	<b>o</b> n	
Recei	pt No.	£ s. d.	1 Rece	ipt No. £ s. d.	Rece	ipt No.	£ s. d.
6920	H. Price		6993		7067	J. Lind*	2 12 0
0320	Mrs. Cruikshank		0333	De Johnson 1 1 0	100%	Mrs. W. Cooke	
			1 2	Dr. Johnson			
ž	Collection at Mtg., Reading		5	J. Osborne 1 0 0	9	Miss Gall	050
3	W. Burns	0 5 0	6	Miss R. L. Corrie 0 10 0	7070	Mrs. E. Ward	050
4	Miss Collins	506	7	Miss M. Stoddart 0 5 0	1	Miss C. J. Follit	Š Ŏ Ŏ
_	"One who would help those		8	Mrs. Bell 0 10 0	1 3	Mrs. Shorland	ĭŏŏ
	who have asked for a		9	Ditto* 0 10 0	5	A. L	iŏŏ
	teacher "	200	7000	J. H. Wright 0 2 0	1 3	Mr. and Mrs. T. E. Webb*	1 0 6
5	J. MacAndrew*	3 3 0	7000		1 2	Mrs. Helland	
6		2 0 0	1 1	J. H. White 0 7 0	1 2	Mrs. Holland	
Ž	Miss M. Barnes	ĪŎŎ	1 2	Miss N. Cose 0 10 0	<u>6</u>	Miss Holland	2 0 0
8	Mrs. Wight	Ò Š Ŏ	3	Mrs. Field 0 7 0	1 1	Miss E. W. Stewart	5 0 0
ğ	Mr. and Mrs. Hale	ĭĭŏ	4	Rly. Mission, Bradford	8	Mrs. P. Gwyn	20 0 0
•				(Coll. at Meeting)* 0 6 8	9	Mrs. Betts	050
6930	"Semper Eadem "	0 10 0	5	Miss J. Livock 0 7 0	7080	H. Humphrey	1 0 0
1	Collected by Miss E. R.		6	Mrs. M. Golding 0 5 0	1 1	"Workers together with	
	Gammell	0 10 0	7	Miss M. Brooks 2 1 1		God"	2 0 0
2	"A Thankoffering"	0 10 0	8	Miss Russel		J. F. Murray	5 0 0
3	Mrs. Hibbard	0 12 0	9	Miss M. A. E. Vose 1 1 0	1 5	Bradford Tabernacle, Coll.	3 0 0
4	Ditto	0 6 0	7010		3		1 0 0
Ś	Mrs. Owen	ŎĞŎ	7010	A. Brooker 0 19 0		at Meeting	1 0 0
Ğ	Miss C. Thompson	ŎŠŎ	1	J. Davis 50 0 0	4	Miss J. Samson	0 15 0
Ž	Birmingham Y.W.C.A.		2	W. Sharp	5	Miss Linsey	0 11 6
•	Meetings	1 6 6			6	Miss Livock	1 1 0
Q	Rly, Mission, Birmingham	iŏŏ	3	Mrs. Leslie and Friend 0 10 0	7	Miss R. Prince	0 4 3
ğ	Mrs. Tutt	ÓŽŎ	4	Mrs. Twizell Smith 0 10 0	8	Miss E. Vinall	1 10 0
			5	Miss M. D. Miller 5 0 0	9	Miss Dand	0 10 0
6940	C. W. Eltham	100	6	L. E. Tennent 1 0 0	7090	Abbey Rd. Ch. Y.W. Bible	
1	Mrs. L. A. Wain	500	1 7	W. Houldsworth 2 0 0	1030	Class	1 5 0
2	Mrs. Hyde*	0 10 0	8	Miss A. Pond 0 10 0			1 0 0
3	A. M. Hogge	1 0 0	) 9	Hill Place Missionary Circle,		Miss Dobb	
Ā	Miss H. S. Grant	1 0 0	1 .	Edinburgh 2 2 0	2	W. Dick	
Ś	Miss B. Hogg	Ò 10 Ŏ			3	Dundee Y.W.C.A	0 6 2
Ğ	Miss Simms		7020	"Bedford"	1	T. P. (Southampton)	0 5 0
ž	H. E. Marks		1 ,020	( '0 10 '0	4	Cardwell Bay P.C	0 6 0
Ŕ			1 -	Nat. Bible Soc. of Scotland 5 8 4	5	Master R. O. Elder	0 2 7
ğ	Miss M. Loosley		1	Readers of	6	Major A. F. Sargeaunt	2 14 9
9		/ *A 1A A		The Morning Star 0 11 6	7	C. J. R. Smith	1 1 0
6950	Mrs. Cammell	1 0 8 0	2	Miss M. Butcher 1 1 0	1 8	Hosier St. Ch. C.E. Soc.,	
	Mice A Millon		3	Miss Crowley 1 0 0	i	Reading	0 10 0
,	Miss A. Millar		4	Miss Potton 0 10 0	9	A. Cochrane	2 2 0
2	F. Parsons		5	P. D 5 0 0	7100	A. Nierth	
ş	Dr. Emerson	5 5 0 0 3 0	6	Miss M. Dawson 5 0 0	7100	Miss Chichester	
2	Miss M. Brown	0 3 0	1 7	G. T. Charleton 1 0 0	6		
5	Union Ch., Putney, Mtg	2,20	l á	Miss E. R. Owensmith 0 5 0	1 4	Miss Ross	_6 0 0
6	Miss G. Rowland	0 10 0	j	Miss M. Ligertwood 0 10 0	3	Miss J. V. Elder	15 0 0
7	Mr. and Mrs. Tetlow	1 0 10 0	I		4	Miss A. Miller	1 17 0
		`\*0 10 0	7030	Wood Lane P.C 4 9 4	1 5	Miss H. Burroughs	0 2 6
8	E. Morgan		1 1	Miss C. B. Rosborough 0 5 0	6	Miss Peters	0 9 0
9	E. E. Lucas	0 10 0	1 2	Mrs. M. F. Close 0 5 0	1 1	J. H. Davies	0 3 0
6960	Mrs. Shields	0 10 0	3	Rev. A. G. Smith 0 10 0	8	J. Henderson	1 10 0
0300	Mrs. McCance	1 0 0	4	C. Phillips 2 0 0	; 9	Miss B. P. Lindup	026
,	Miss G. Hart		5	Miss Veness 0 13 6	; —	S. A. R. (Newquay)	0 10 0
5	M.Y.R.	0 5 0	6	Acton Bapt. Ch 4 0 0	7110	A. Woodforde	2 0 0
3	Mrs. M. Woodward		7	Mrs. Thomson 1 9 0	1	Mrs. Geddes	0 10 0
2			8	W. M. Chapman 0 2 6	2	Misses Birchall	1 10 0
5	Bapt. Y.P. Guild, Twicken-		1 9	Miss A. E. Jones 0 5 0	1 5	A. Mitchell	
	ham	0 17 0	7040		3	Mr. and Mrs. A. E. Good-	0 3 0
ç	Mrs. H. G. Magalhaes	1 0 0	7040		•	body	5 0 0
(	Mrs. Gilchrist	0 3 6	1 1	Gedling St. Mission Hall,	5	Mrs. Bulled	
8	Miss Farish	5 0 0	1 .	Bermondsey 0 9 6			0 10 0
_	Anon. (Charles St.)	0 10 0	2	K. Wagner 0 14 6	6	Miss G. Hayward	0 5 0
9	Mrs. C. Forbes	0 5 0	3	Words of Life, per Mrs.	1 1	Mr. and Mrs. Robinson	2 2 0
6970	G. R. Heath	0 3 0		Swanson 5 0 0	8	Miss F. Abraham	
1	W. Ellison	2 2 0	1 4	Miss E. Jenkins 0 5 0	9	Mrs. Ballard	0 10 0
,	Mrs. Hield (Coll. at Mtg.)		5	A. Weston 1 1 0	7120	Miss P. Wagner	0 2 0
3	Mrs. T. Miller	0 3 0	6	A. Reid 0 5 0	1	G. T. Feasy	1 0 0
ă	Rev. E. Miller		7	Mrs. R. Goodbody 5 5 0	, ,	Mrs. E. A. Smith	0 5 Ö
3	Miss M. Wray	őiőő	8	N. Y 0 10 0	3	Mrs. McDaid	Ŏ 3 Ŏ
ĕ	Miss J. Smith	0 14 6	9	Miss E. M. Brett 0 10 0	Ä	R. C. Dedman	ĭŏŏ
9	Mrs. G. C. Armstrong		7050	A. T. K. Fretwell 1 1 0	5	Miss E. Hooper	0 10 0
á			7050	Mrs. M. Sterry 1 0 0	6	Luton and Dis. C.E. Union	0 10 0
ŝ	Miss R. Zeller Hill Place Missionary Circle,	4,17 1		Per Miss F. E. Russell 0 10 4	, ,	Coll. at Meeting	2 10 0
3			2 3	Pastor and Elders, Worthing	7	Miss L. M. Ellis	δiŏŏ
	Edinburgh	80 0 0	, ,		6	Mrs. Hodge	
6980	Rye Lane Bapt. C.E. Soc	0 5 0		Tabernacle 6 2 0	9	J. W. Roche	0 12 0
i		0 10 0	1 5	Miss E. Smith-Warleigh 0 10 10	1		2 0 0
ż	Miss C. Latham	Ŏ Š Ŏ	5	A. F. J 6 2 0	7130		050
3	Sheffield Y.W.C.A	3 10 0	6	2 10 0	1	Miss B. Bishop	0 10 Ö
Ă	Mrs. Cable	0 2 6	1	J. A. Home	Ż	Mrs. E. Parrett	Ŏ Š Ŏ
		ŏōŏ	8	Lymington Mtg., Coll 1 3 0	3	Miss F. Green	Ŏ 1Ŏ Ŏ
	Mañana		9	Brockenhurst Collection 0 10 8	4	Miss A. K. Aitken	Ŏ 1Ŏ Ŏ
5	Mañana		9		ı č		
5 6	Mañana	0 11 6		Miss II sales (Callest 1)		Miss G. E. Ranger	Ŏ Š Ŏ
5 6 7	Mañana	0 11 6	7060		6	Mr. and Mrs. Lockie*	0 5 0
7	Mañana	0 11 6 1 0 0 0 2 6	7060	Portsmouth Mtg., Coll 0 15 0	6 7	Mr. and Mrs. Lockie* Mrs. Willis	0 5 0 1 0 0 0 7 0
7 8	Mañana Miss E. Gore L. E. H. Mrs. J. Marshall	0 11 6 1 0 0 0 2 6 1 0 0		Portsmouth Mtg., Coll 0 15 0 Southsea Meeting, Coll 0 13 8	6 7 8	Miss G. E. Ranger* Mr. and Mrs. Lockie* Mrs. Willis Mr. and Mrs. E. K. Hett	0 5 0 1 0 0 0 7 0
7 8 9	Mañana	0 11 6 1 0 0 0 2 6 1 0 0 0 6 0	7060	Portsmouth Mtg., Coll 0 15 0 Southsea Meeting, Coll 0 13 8 Downton Meeting, Coll 2 0 0	6 7 8 9	Mr. and Mrs. Lockie* Mrs. Willis Mr. and Mrs. E. K. Hett	0 5 0 1 0 0 0 7 0 25 0 0
7 8	Mañana Miss E. Gore L. E. H. Mrs. J. Marshall Miss K. Henry Ditto	0 11 6 1 0 0 0 2 6 1 0 0 0 6 0	7060	Portsmouth Mtg., Coll 0 15 0 Southsea Meeting, Coll 0 13 8t Downton Meeting, Coll 2 0 Miss C. M. Guyton 0 4 0		Mr. and Mrs. Lockie* Mrs. Willis Mr. and Mrs. E. K. Hett R. Brauen	0 5 0 1 0 0 0 7 0 25 0 0 5 5 0
7 8 9 6990	Mañana Miss E. Gore	0 11 6 1 0 0 0 2 6 1 0 0 0 6 0 1 0 0 0 18 6	7060 1 2 3 4 5	Portsmouth Mtg., Coll   0 15 0	7140	Mr. and Mrs. Lockie* Mrs. Willis Mr. and Mrs. E. K. Hett R. Brauen Junior Civil Ser. C. Union	0 5 0 1 0 0 0 7 0 25 0 0 5 5 0
7 8 9	Mañana	0 11 6 1 0 0 0 2 6 1 0 0 0 6 0	7060	Portsmouth Mtg., Coll 0 15 0 Southsea Meeting, Coll 0 13 8t Downton Meeting, Coll 2 0 Miss C. M. Guyton 0 4 0		Mr. and Mrs. Lockie* Mrs. Willis Mr. and Mrs. E. K. Hett R. Brauen	0 5 0 1 0 0 0 7 0 25 0 0 5 5 0 0 16 0

Digitized by Google

[Continued on page 240.

# PLEASE RESERVE FEBRUARY 25th.

QUEEN'S
HALL
MEETING.

A great Missionary Meeting in the interests of the Evangelical Union of South America will be held at 7.30 p.m. on WEDNESDAY, FEBRUARY 25<sup>TH</sup>, 1914, at QUEEN'S HALL, Langham Place.

(Sole Lessees ... CHAPPEL & Co. Ltd.)

#### Speakers-

REV. J. STUART HOLDEN, M.A. REV. A. C. DIXON, B.A., D.D. MR. A. STUART McNAIRN.

Doors open at 7. Commence at 7.30. Singing by Special Choir.

ADMISSION FREE BY TICKET, to be had from the Offices, E.U.S.A., 8 & 9 Essex Street, Strand, W.C.

A few numbered and reserved Shilling tickets may be obtained by early application to the Secretary.

# MISSIONARIES

IN TRAINING or ON FURLOUGH

can receive thorough PRACTICAL TRAINING in Elementary

#### MEDICINE AND SURGERY

at the

LONDON MISSIONARY SCHOOL OF MEDICINE.

UNIQUE ADVANTAGES for WOMEN. NEXT SESSION, JANUARY, 1914.

For Prospectus apply-Hon. Sec., L.M.S.M., 82, Wimpole Street, London, W.



Vol. II., No. 22.

THE CONTINENT OF OPPORTUNITY

February, 1914.

### notes &

NOTICES.

WE would again remind our London friends and those who will be in the metropolis

Annual Meeting.

during the last week in February, that the date of our annual meeting is February 25th.

We trust that our London readers are not only keeping the evening free, but have asked some friend who does not yet know much of the appalling need of South America to accompany them. We are very anxious that a great many new enthusiasts should be secured on the 25th.



These Meetings have hitherto been most encouraging, and a wonderful indication of the way in which God is stirring up His people on behalf of South America.

We have every reason to anticipate a time of great power and blessing on the occasion of this our third Annual Meeting, and would earnestly solicit the prayers of our friends throughout the country that God may exceed our faith and crown all that He has so graciously done for us in the past by an even more abundant out-



pouring of blessing at that time.

The applications already received indicate that the gathering will undoubtedly be as

largely attended as our previous meetings. We, therefore, recommend early application for tickets, which are free.

When applying, kindly include either a stamped envelope or a stamp for return postage.

We would remind friends that we cannot issue tickets beyond the seating accommodation of the large Queen's Hall. In order to avoid disappointment, therefore, we would again emphasize the need of early application.



As intimated in last month's issue we are reserving some seats in the grand circle and among the sofa stalls, for friends who

Shilling Seats.

would prefer a seat to be allocated to them, or who have difficulty in reaching the Hall at the time ad-

vertised for opening the doors.

We are issuing these tickets for a limited number of reserved seats at one shilling each. Our experience has shown that many of our friends welcome the opportunity of securing a numbered seat.



WE were very gratified to receive last month a sum of no less than £5 10s. from the friend who is responsible for our Foreign Stamp Bureau. Together with this we received a statement showing that a

total sum of fro had been secured for the work from this department—notwithstanding the fact that the Bureau has been in existence only nine months. This is but an instance of the way in which South America's evangelization can be helped forward.



Possibly there are some of our readers who have hitherto been ignorant of the fact that we had an E.U.S.A.

More Stamp Bureau. We hope, Stamps therefore, that these notes will result in a large number of friends passing on any foreign stamps which come into their possession to Mr. F. A. Stocks at Sonning, Leicester Road, Hale, Cheshire, who has the

We are grateful indeed to the friends who have assisted us to make the first balance sheet of this department so full of encouragement.

Bureau under his care.



OUR General Secretary, Mr. A. Stuart McNairn, intends (D.V.) paying a visit to Ireland, and several meetings

Ireland, and several meetings have been arranged in Belfast, Bangor, Dublin and Shercock. We are extremely

anxious for other opportunities of bringing the spiritual needs of South America before Irish friends, and would greatly welcome assistance from any who are able to help us in this direction by arranging either a lantern lecture or an address. Possibly there are a number of our readers who would be glad to arrange drawing-room meetings at which Mr. McNairn could tell of South America and its needs. As there is little time before the date of Mr. McNairn's visit we shall be glad to hear from any Irish friends without delay.



We wish to express our thanks to the large number of friends who have taken our Prayer Calendar. We are deeply grateful for this warm response to the appeal of the Calendar, and that so many have availed them-

selves of this method of helping forward, by definite prayer, the work of the Society.

We have a few Calendars still for disposal, and shall be glad to hear from any who have not yet secured a copy, or who would like to pass one on to a praying friend.

The price is sixpence per copy, or ninepence post free.



MISS ISABEL ADAM has been accepted for service as a deaconess in Lima, and sailed on board the R.M.S. Orcoma

For the from Liverpool on 22nd January. "Sister Isabel," as she will be known amongst us, is a Member of the Wesley Deaconess

us, is a Member of the Wesley Deaconess Order, and comes to us with a very fine record of efficient service for the Master. She will find a great field of work among the women and children of the Peruvian Capital; we earnestly commend her to your prayers.



We have a number of small posters advertising our Magazine, which we can supply

Magazine to ind Poster, America

upon request. There is space to indicate where South America may be purchased. This poster, which is looped

for hanging, constitutes a splendid advertisement in the Church library or school.



WE are delighted with the number of Sunday School Superintendents and Secre-

An Hour by the Children, taries who have written us asking for Missionary speakers, and we are glad indeed to arrange for a deputation to interest Sunday

School scholars in the great Continent. But we would point out that there is "a more excellent way"-by getting the children themselves to provide the programme for a Missionary hour. In order to help the leaders of Sunday Schools, Children's Guilds, Junior Endeavour Societies to this end, we have published the splendid Missionary programme on South America which has been compiled by our friend Mrs. Hodge. This programme includes Missionary hymns, solos, recitations and "A Discourse by the Ten Republics of South America." There could be no better method of bringing the Continent and its needs vividly before a young audience than by means of this Missionary programme. Copies can be obtained from the E.U.S.A. at 3d. each.





A Street in Cuzco, Peru.

## Cuttings from our Correspondence from Cuzco.

Miss Rosa Trumper writes:-

"The outside work is, we believe, making progress; a new feature is that the Biblioteca is open every afternoon from I to 3 o'clock. Mr. Austin and I take it in turns to go every other day. I feel this is a great work, so many come in to buy books who would never dream of coming to the meetings, and there are so many opportunities that could hardly come in any other way. Of course, the first thing I felt was my need of Spanish, for when it comes to a conversation one realizes how little one knows. Perhaps when you send out your requests for prayer to the 'Bands' you would mention the sale of books, those who buy, and those who sell them, for I believe it will be the means in God's hands of reaching many in Cuzco who otherwise might never be touched?

"My boys' class is still a great joy to me; the lads are very interesting, and are getting on quite nicely now. Each one has a very decided character of his own, and it is delightful when they tell you their aims and ambitions. How I long to be able to talk freely with them. . . . . . They have asked to have their Sunday texts in English. . . . . They are keen, too, on learning hymns. My heart's desire and prayer is that some of them may be called to give their lives to the preaching of the Gospel. Some time ago I tried a class for girls on Thursday afternoons, but somehow it was not a success, and a month ago I gave it up.

"We are considering now the possibility of forming a primary class for some of the better class children. Some of the parents are wishing it, and as the nurses helped to bring them into the world, they too are keen to keep in touch with the little ones.

"Two weeks ago I came back from the farm, after being there a whole month. How interested you would be to see it all now. The school work is going to make a great difference to the place and people. It was a great delight to go in and see the

children. It seems perfectly wonderful that so few months ago they had no idea how to hold a pencil even, and now some of them are writing quite nicely. Some of them strive so hard to form every letter exactly

like the copy.

"Then the attention they give to Sr. Cartagena, when he explains the text to them in Quechua is really good. Mrs. Stockwell loves every one of them; she has a class every afternoon, and is never so happy as when she is surrounded by the children. She is a good woman, and gives much time to prayer for these Indians, which we feel certain God will answer.

"The very prettiest sight is to see them

all slowly walking in to the Sunday service at 7 a.m.; the pretty ponchos, and the women's bright dresses, lend a sort of charm to the whole thing. Then I love to watch their faces when the organ gives out its first notes. The heads are pricked up, and their dark eyes show how they enjoy it. The new house is getting on nicely. How glad they will all be when able to move into it.

"Mr. Payne is, of course, very delighted, but I fancy there is something very sad about it for him to think that Mrs. Payne is not there to share it with him. He still needs the continued prayers of those at home."

Mr. E. C. Austin writes:-

"I had application for baptism from a man who I believe was genuinely con-

verted to God during a stay of some months in Cuzco, but he left for La Paz, Bolivia, before I could arrange a convenient time. Mr. Baker of the Canadian Baptist Mission wrote me informing me that he had applied for baptism there, and asking for particulars regarding his conversion. Since then he has been baptized by Mr. Baker, and is making good progress in the Christian life. Mr. Baker referring to him in a letter to the Canadian Baptist says: 'Señor Lorenzo Zegarra came on to La Paz a few months ago, recommended by Mr. Austin of Cuzco, and is really a convert of that Mission. His life is an excellent example of the transforming power of the Gospel. He is a man of considerable intelligence; formerly he had a good business in Southern Peru, and gathered together a capital of \$16,000, but vice brought ruin in its train, and he eventually found himself without a cent.



Indian Women and Children on the Urco Farm.

#### CORRESPONDENCE FROM CUZCO.

It was then that he first heard the Gospel, repented, and was thoroughly converted. He is now very eager to know the truth, attends all the meetings, takes down notes on the lessons, and has read his Bible so continually that he has brought on severe eye strain as a result.

"On May 1st (Feast of the Ascension) after games at Monjaspata in the afternoon, in the evening we had an entertainment in the hall, when several of the scholars recited dialogues, monologues, etc., and lantern views were shown of Protestant history. On this occasion the hall was too small to contain all who came. In the afternoon of the Corpus Christi feast, a picnic was held at the Sacsayhuaman fortress, when grouped on the "Inca's throne," and with the aid of a folding organ, we sang hymns surrounded by a number of interested spectators. On Sunday, July 13th, we celebrated 'World's Sunday School day,' following the programme prepared by the World's Sunday School Association. Lantern views Switzerland and of the Life of Zwingli were exhibited and explained. In the month of May, a letter of salutation was prepared and sent to the World's Sunday School Convention at Zurich, signed by all the scholars and friends of the school. On July 17th, a further entertainment was held in our hall to celebrate the second anniversary of the establishment of the school. In preparation for this event, several of the scholars took part in a Concurso Biblico (Bible searching competition), and were to have received prizes, but owing to adverse circumstances the papers could not be examined, and the distribution of the prizes had to be postponed.

"With Arturo's\* help I had been able to open a room at the back of the hall as a reading room on four nights of each week. At my own charges I put in a small collection of books, and games of draughts and chess. There have been on an average ten readers each evening. Many have been interested to come and make comparisons between the Catholic and Protestant Bibles, especially in the matter of the second of the Ten Commandments.

"At the beginning of the year, almanacs and blotters, prepared by our press in Lima, were distributed freely and widely, and have been very gratefully received by all. Some notices of our meetings, tastefully printed on cards at our *Imprenta* have been placed in the three Cuzco hotels, and in the majority of the barbers' shops and other public places. The sale of Bibles, Testaments and other literature, has continued with good success. Samples of the literature published or on sale at our Lima book depôt, are exhibited permanently in two small book-cases in our hall.

"I trust that in the future there will be two foreign male workers continuously at this station, and that this may permit of special efforts being made to train the native help, of which we are so greatly in need. Through the Sunday School work I have already laid the foundations, and there are now several promising youths in whose hearts the good seed of the divine Word is gradually taking root, some of whom I have faith to believe will dedicate their lives to the Lord's service, and whom we shall have the joy of training as native pastors and evangelists.

"I feel increasingly the importance of getting and keeping hold of the youth of this land."

\* See "South America" for December, 1913, page 188.

#### Foreign Stamp Bureau.

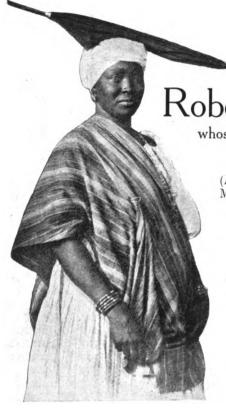
-----

"February" Packet contains 50 varieties of Foreign Stamps, including Labuan. 7d. post free. Approval sheets of stamps of any countries sent on application. Prices are one third of catalogue value. Gifts of stamps in large or small lots will be gladly received. All profits for E.U.S.A.

Mr F. A. STOCKS, Sonning, Leicester Road, Hale, Cheshire.

#### Request for Prayer.

Prayer is very earnestly asked for the annual meeting of the Cambridge branch of the Student Volunteer Missionary Union, which will be held on Feburary 15th, that it may be the means of arousing in the University a much greater personal enthusiasm for the Missionary cause.



A Brazilian Negress.

This woman is seen carrying her umbrella on her head, the usual method of carrying small articles.

#### II. BRAZIL.

Kalley's own concise and most interesting statement. Having passed a number of years—1847 to 1853—in Malta and Beyrout, and having proved in both places the very great advantage of the medical profession as a means of opening the way for the Gospel amid Papal or Moslem prejudices, he found himself free to pass from a warm climate, and at once proceeded to Illinois to visit the refugees from Madeira.

"I spent the greater part of 1853-54 among the refugees, endeavouring to enlarge their knowledge, faith, and love, and to train them for the home on high.

"After that, being much impressed by the deplorable spiritual destitution of Brazil, an empire twenty times the size of Great Britain and Ireland, whose language is the

Robert Reid Kalley, M.D.

whose work led to the formation after his death of
The "Help for Brazil" Mission.

(Reprinted from Dr. Maxwell's sketch, in "MEDICAL MISSIONS," and continued from the January (1914) number of "South America.")

Portuguese, it appeared to me that my knowledge of that language and people in Madeira justified the hope of being enabled to engage successfully in evangelistic operations there. In May, 1855, we landed in Rio.

"Fearing that reports of the events in Madeira might hinder our work in Brazil, Mrs. Kalley and I resolved to proceed very quietly—in fact, as far as possible, incognito; but we had been there only a few days when I was accosted by name in the street by an old patient on whose eyes I had operated in Madeira about ten years before; and we found in Rio so many from that island as to render useless all attempts to remain unknown.

"From Brazil I wrote to several families of the Christian Madeirenses in Illinois, asking them to come and work with me in the Gospel in this new field. I did not then know of any evangelical Brazilian, or of any Society (except the British and Foreign Bible Society) which was taking an interest in the spiritual welfare of the empire, and I wished these families to form a nucleus, to which others around might be drawn and united.

"Three families responded to my invitation. The heads of two of them are now elders of the Church in Rio, and have for many years done good service as colporteurs and city Missionaries among the 360,000 inhabitants of the city and its suburbs.

"We had not been long at work when the Papal Nuncio applied to the Brazilian Government to compel me either to abstain from speaking about religion or to leave Brazil. I was officially informed of this through the British Legation, but was

#### ROBERT REID KALLEY, M.D.

enabled in my answer to show so clearly the evil effects that such a measure must have on the colonization of the country (whose prosperity greatly depended on it) that the subject was never mooted again. The Emperor very kindly came to visit me at my own house, and I had the assurance from himself that he desires every person in the empire to enjoy perfect liberty to worship God according to the dictates of his own conscience.

"By degrees a little band was formed, chiefly of men, who enjoyed the happiness of relying wholly on the sacrifice of the Lord Jesus Christ as a perfect atonement for sin, and of trusting Him-Himself-as a real, living, all-wise and almighty personal Friend and Saviour. As the natural result of this confidence they gave up the forms and ceremonies by which Rome teaches her subjects to seek freedom from the burden of their sins and to purchase the bliss of heaven. Most of them suffered, and some of them suffered severely, for their change of religion. They were despised by those who had been their friends, were considered a disgrace to their relations, and many were dismissed from the situations in which they had been employed, and had great difficulty in finding other work; but the certainty of salvation, as God's gift to them through Jesus Christ, kept them firm and happy.

"One Lord's Day evening in August, 1861, when the afternoon congregation had dispersed, and before the evening inquirers had assembled, a mob gathered round the house in Rio. The rioters came armed with clubs and stones, uttering hideous threats and yells, and shouting 'Biblia! Biblia!' in all imaginable tones of scorn and rage.

"'Biblia' means simply 'Bible,' but it has been long used in Brazil as the term which includes most fully, all that is hateful and contemptible. The windows were soon smashed and the tiles of the roof broken, and if the house had not been built on the top of a rock, without any access except by a long, exposed stair, they would no doubt have burst open the door, and barbarously maltreated, probably killed, all who were within. At one time the mob was making a rush up the stair to the door, when a well-directed bottle from one of the windows was dashed upon the stones of the side wall just before them. It broke into a shower of

pieces of glass, and they retreated; but they persevered in shouting, threatening, and bombarding the house with stones for three hours before being interfered with by the police.

"Î reported the assault to the British Chargé d'Affaires. He took it up with kind interest, and we were allowed to go on in comparative quiet for about two years. Bibles, Testaments, the 'Pilgrim's Progress,' Holy War' (which I translated into Portuguese), and many other books and tracts, were put into circulation, and the number of Church members went on slowly but steadily increasing, while many of them were actively engaged in showing others how they might

peace with God.
"By this time other Christian workers had arrived in Brazil, and found help (colporteurs,

enjoy absolutely

certain pardon and

etc.) from this little band.

"There is a large population in Nitheroy and Praia Grande. which are near the entrance of the harbour, on the opposite side to Rio. Steam ferryboats ply between them and the city, and much interest in the Gospel was awakened in both places. Meetings were held regularly, and were well attended, which, of course, excited the hatred of Rome. This was exhibited as usual



Relic of Slavery—Brazilian negress of a coffee plantation.

by scorn and violence; and in October and November, 1864, the threats and outrages became alarming.

"Impunity encouraged the rioters, and on the evening of 10th November, while worship was being held, the determination to put down the meetings by club-law was loudly avowed, while the street was

crowded with rioters, whose vociferations rang through the house.

"Having no available means of defence or escape from the enemies within the building, while at the door was a party of police, there seemed to be less danger in placing ourselves under their protection, than in remaining where we were.

"We (Mrs. Kalley and myself) went out, accompanied by a small number of earnest Christian men.

"The police formed round us, but we were followed by a cursing, raging crowd, throwing stones and dirt, and shout-

ing 'Death to the Protestants.'
"About midway between the house and the ferryboat (the whole distance being about a mile) the wild fury of the mob was very threatening; the police obliged us to stop, placed themselves between us and the rioters, drew their swords and made signals for help. reinforcements arrived they arrested one of the ringleaders, and we were safely escorted to the ferryboat. The man who had been taken up was brought before the chief of police and forthwith dismissed unpunished!

Next Lord's Day evening, though Dr. Kalley himself was not present, the disturbance reached its greatest height. The President Souza Franco felt it necessary to call out the soldiers, who rode up and down clearing the streets.

"That exhibition of the Government's determination to put a stop to the distur-

bances sufficed for the time. A good deal of discussion followed in the Provincial Legislative Assembly, where, as well as in the newspapers, I was denounced in a most uncomplimentary style; but again, for a time, we had comparative peace in pursuing the course to which the Lord appeared to have called us."

Dr. Kalley continued to labour among the Brazilians till 1875. By this time a native pastor, with elders and deacons, was in charge of the church which he had been privileged to plant, and, as his health was now failing, he retired from Brazil.



Returning to his native country, Dr. Kalley settled in Edinburgh—his home, Campo Verde, at Merchiston, becoming thenceforward a centre of Christian work. He had a special joy in advancing the highest interests of the

medical students in Edinburgh, and he loved on Saturdays to keep open house for them, making the gatherings as bright and genial as possible. As a director of the Edinburgh Medical Missionary Society, his long experience made his counsel particularly valuable at its Board meetings. To the very last, also,

he used his pen in vigorously contending against anything that seemed to obscure or ignore the great teachings of the Cross. Few knew so well as he did the terrible cunning and malig-

nity of Popery, and he did not hesitate to warn of danger from that quarter whenever he saw need.

He entered into rest on the 17th of January, 1888, leaving behind him a record of work for the glory of God and the advancement of Christ's kingdom which the Christian Church, and Medical Missionaries in particular, will lovingly treasure and often recall.



A Brazilian Hercules.





The Declaration of Argentina's Independence at Tucuman, July 9th, 1816.

## The Dawn of a New Political Era in Argentina

By Robert F. Elder.

Recent elections and subsequent events in Congress seem to indicate that the present system of government, which may be summed up in the words of the "Buenos Aires Herald" as "the manipulation of the wealth of the nation in the interests, not of the public but of parties and individuals," will soon be a "back number" in Argentine history. The "Caudillo" régime, where some man assumes the command of an electorate, arranges the laws to suit himself and his political parasites, and keeps himself in power by buying votes with his own and public money, has been hit hard, and the Conservative party, which is backed up by the Roman Catholic authorities, has begun to tremble for its existence. The last elections in Buenos Aires gave three Socialists places in Congress. As it is about true, that "when Buenos Aires takes snuff all Argentina sneezes," that result is likely to be very far-reaching.

It does not mean, however, that a majority of the voters in these districts of the capital are convinced Socialists, it simply means the angry protest of an awakening democracy against political corruption, after being granted the right of a secret ballot.

The Argentine Socialist party has come forward with a well defined platform, somewhat of a novelty in Argentine politics. It has already given proof that it is determined to act, and not simply give grandiloquent speeches, full of beautiful nothings and empty promises. It has shown that it does not talk round abuses, it tilts at them. To quote the "Herald" once more, "we are having straight, unbiased criticism, fearless denunciation of things that are out of date in a modern State, inefficiency, ineptitude, favouritism and everything short of open fraud have battened down on the ever-swelling revenues of the Republic, until even its vast natural wealth has collapsed beneath the strain." "The disclosures which they (the Socialists) have brought to light, of shameful nepotism, extravagant expenditure, and the inequalities of remuneration have astonished not only those outside the Congress but even members of Congress themselves.'

Hence it comes that the party which will

mercilessly apply the knife to this strong sap-absorbing sucker of the political plant, is the party for the people.

The sequel to the elections has been further disgraceful disclosures; in fact the first

exposures made public are filling many patriotic Argentines with shame, because they feel that these blots on their national character will be revealed to the eyes of the world. A sense of shortcoming in a nation,



Buenos Aires in the year 1830.

three months these Socialists have been in Congress have been amongst the liveliest and most sensational in its history. Their leader, Dr. Palacios, is bringing forward measures to deal strongly, though perhaps as well as an individual, is the first step towards its regeneration. There is no doubting the fact that the old régime has been mortally wounded, and though still fighting for life, its death knell has been sounded.



A peep at Buenos Aires.—Present day.

too leniently, with the drink traffic and the "White Slave Trade." The effect of all this on the country is wonderful. The younger men are demanding the secret ballot in the provinces as well as in the capital. The

All this is very wonderful and significant. It shows the drift of the current. Politically there is a striving after something higher, cleaner, and more just than what has been heretofore, and that means much. Whilst

#### THE DAWN OF A NEW POLITCAL ERA IN ARGENTINA.

we welcome these new aspirations, and these courageous onslaughts on evil, they have their saddening effect too. They have revealed as never before, "things as they are." They have torn the mask off the national life, and have revealed as never before how far removed it is morally and spiritually from our evangelical ideals. And the worst of it all is that there can be a persistence of a low individual standard of morality, together with a sincere protest against collective dishonesty. This is what personal acquaintance with the people makes us fear. At present, at least, the need of a mighty

The official statistics of the rate of illegitimacy should be a fair index to the moral life of the country. It has not been possible to secure them for all the provinces, and hence it is not possible to give the percentage for the whole Republic. In the Province of Buenos Aires for 1911 it was 15.9%; for Santiago del Estero, 39.3%; San Luis, 35.4%; Salta for 1912, 39.4%; Mendoza, 26.7%; Entre Rios, 35%. One of the significant facts of the above is that the percentage is highest in the northern provinces, where the Roman Catholic Church holds greatest sway, whilst in the province



Avenue de Mayo, Buenos Aires.

change is keenly felt by those who know what the Christian standard is. Let the "Herald" speak for us once more. "The Press and the Pulpit (naturally Roman Catholic here) have been working for ages, and what are the visible results? Here in Buenos Aires we fail to see in the deportment of youth any reflex of the teaching of truth. Boys are blase; young men are mostly insufferable in their egotism. No sign of the action of truth as an aid to wisdom, that science which is the basis of all sciences, and the mother of true civilization."

of Buenos Aires, where it has least influence, the rate is comparatively low. The foregoing facts show that Argentina from her highest authorities down to her lowest subjects needs helping to a higher life. The only real antidote for corrupt politics, for a careless and spiritless youth, and for a low moral standard, is the power and spirit of Jesus Christ manifested in the individual and national life. Democracy, feeling its feet, needs the steadying and guiding influence of the "King of Kings." Youth with its inexperience, its independent and pleasure seeking "spirit, needs to

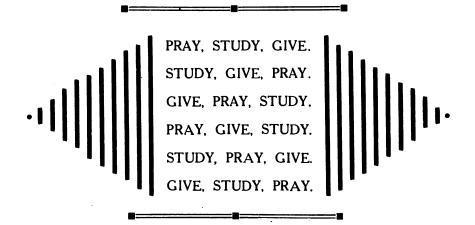
assimilate the spirit of the lowly, largehearted and strong Jesus. The whole community needs the regenerating and sanctifying influence of the Holy Spirit. Argentina needs more than higher political ideals and purer political life, it needs Christ. It needs more than legislation to stop its evils, it needs individual regeneration. It may be possible to stop the traffickers in the "White Slave Trade," through the fear of the lash or the prison cell, and that is a good work, but it does not stop the unbridled instincts that create the demand for that nefarious traffic. It may be possible to make "graft" difficult, and fraud impossible, by exposure and the secret ballot, but that

has not changed the unprincipled nature of the man who would buy or sell the right to citizenship if he had the chance. It needs more than outward polish, it needs heart change.

Still, the passing of the old order and the dawn of a new political era are welcome signs. The unrest, the dissatisfaction with things as they at present exist, the bringing to light of so much that is wrong; may it not all be the way of the Lord, in breaking up the soil to receive the good seed that will change the inner life of the people?

"Behold our King marches before us. . . .

Let us follow Him bravely."



#### Peru for Christ!

Peru for Christ! Rejoice, rejoice with singing!
The morning dawns where night has brooded long;

For Freedom comes, a faith unfettered bringing! Peru for Christ! Break forth, O land, in song!

Peru for Christ! Each joyous note presages
The peal triumphant of the heavenly chime;
Lo, swift and sure, there speedeth through the
ages

The perfect fulness of His own set time!

Peru for Christ! Each hoary fane and palace, By vanished races piled with mystic skill, On towering crag doth lift its clear-cut chalice, Serenely waiting for His power to fill. Peru for Christ! Each crimson-clotted river That rolls the mighty Amazon to swell; Shall yet convey evangels to deliver Scarred, shackled pagans from an earthly hell.

Peru for Christ! O shout aloud salvation!
The winds of God are sweeping far and wide.
Peru for Christ! O blessed, blessed nation!
A new dominion for the Crucified!

Peru for Christ! Ah then, your rapture voicing, Give gold and goods, give love and faith and prayer,

Till each Peruvian heart enthrones, rejoicing, The Son of Mary, King eternal there!

MARY BROOKS,
Gloucester, Mass., U.S.A.,
Nov. 29th, 1913.

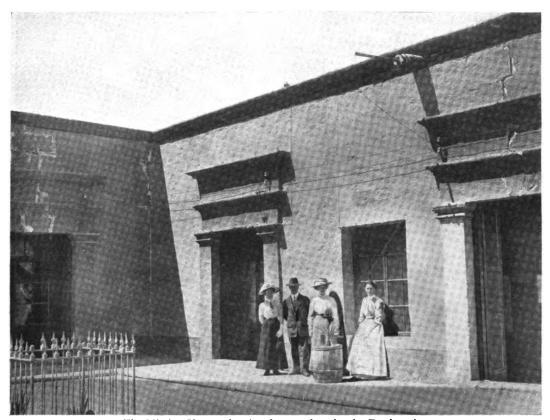


# At Arequipa.

By Nurse C. Found.

T is with feelings one cannot quite describe that I am trying to give friends at home my first impressions of Missionary Life.

My journey to Peru was a very enjoyable one. I landed at Mollendo on July 14th. Mr. Sears very kindly met me. But it was then I began to feel that I was really on



The Mission House, showing damage done by the Earthquake.

On leaving England one feels full of energy, and eager to do great things, even at considerable sacrifice; but when one has been on the Field a few weeks, one discovers that only God can do the great things, and we have to be content to do the small ones, realizing that our Heavenly Father can so bless and prosper them that eventually great things will result.

foreign soil, and I must confess to being very homesick when I left the ship.

The railway journey to Arequipa, however, was full of interest. For several miles we could see the great Pacific breakers dashing up in all their fury (for at this time of year even the Pacific can be furious), but soon the high mountains hid the sea from our view, and the next variation was a long run over

a great sandy desert, crossing which, even with tightly closed windows, the sand penetrated everywhere, and we were glad of a ten minutes' stop for a cup of tea.

After this, we again entered the mountains. The railway is a wonderful piece of construction, mounting higher and higher, and rounding curve after curve. Soon we hear the roar of water, and see down in the valley

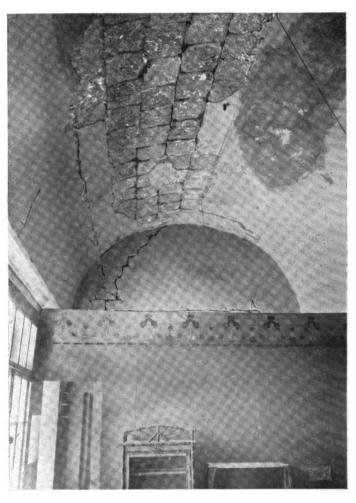
the Chile River, as it descends from the mountains above Arequipa. Much fertility now becomes evident, and from here onward the view is even more interesting, for we see snow-capped Misti in the distance, and lower down the green valley with the sheep and cattle grazing, tended by their Indian shepherds. Half an hour later we see one of the most glorious sunsets it is possible to imagine. The western sky seems bathed in a mass of crimson light, absolutely-impossible to describe. in which light we arrive at the white city of Arequipa, the scene of my future labours.

My nursing work began a few days after my arrival. Miss Pritchard being very busy with another patient, I was asked to go to a case of pneumonia. Fortunately, the patient was English, but I found the little Spanish I had learned on the boat very useful, for I was able to ask, although not very politely, for some of the things I needed; for the rest, I had to get the necessary things myself, or ask for them by signs. Most of the doctor's orders were interpreted by the patient. In spite of my inability to speak Spanish it was quite reassuring to hear the doctor say that Arequipa needed at least four nurses to do the work here.

We have been kept very busy just lately, but owing to the risk of infection to maternity work we have unfortunately had to refuse many cases. The nursing work, however, is much appreciated and

gives us an opportunity of knowing the people, and it certainly helps to break down prejudice.

The 6th of August, will, I think, be a memorable day to many in Arequipa; for we were then visited by a severe earthquake, the worst that has been felt for twenty-five years. The longest shock lasted for three minutes. After this had passed, there were



Study and bedroom in the Mission House, showing damage done by the Earthquake.

a number of shocks of less severity, accompanied by a very uncomfortable subterranean rumbling. Miss Pritchard and I were in one of the principal streets when the earthquake occurred. It was a unique

#### AT AREQUIPA.

experience to see the people rushing from the houses and shops, terror writ large on all their faces. Many fell upon their knees there in the street, whilst others rushed for the Central Plaza; all were crying to the Virgin and the Saints for deliverance. Fortunately the occurrence took place at about five o'clock in the afternoon, otherwise, there would probably have been some loss of life.

The accompanying photographs will give some idea how the Mission House suffered. Every room was damaged to a greater or less degree; some to such an extent that it has been almost impossible to use them. At the time of writing we are enjoying (?) the presence of workmen in the house.

At 7.30 the same evening, our meeting was well attended, and with grateful hearts we united in thanking our Heavenly Father for His care over us.

Christmas preparations are now having our attention. Each member of the congregation generally receives some small gift, and the children have toys. We hope the crowning feature this year will be a Christmas Tree. We should be very grateful if some of our readers at any time could send us contributions in the way of toys, or clothes of any description, for I am sure it would do your hearts good to see the joy with which they are received. One afternoon I was taken to visit the hospital, and I shall never forget the look of pleasure that came over the face of a small child when she was given a doll. It is not much to ask for. friends, and I think our reward will be all the sweeter when we hear the Master's "Inasmuch as ye have done it unto the least of these My brethren, ye have done it unto Me.'



The "Bicho."

Used by the Indians when performing their superstitious dances.

# The "Bicho."

OST of the redskin tribes of Brazil are far from being a very decadent race, as many suppose. Their gradual disappearance is due, not to physical deterioration, but to intertribal warfare, persecution, famine and fever.

The accompanying sketch is of a Carajá Indian enveloped in a peculiar, superstitious dance costume, made of bright feathers, plaited reeds and palm leaves, and was sketched on an occasion when the writer witnessed the rare sight of one of these strange, weird performances by the light of a huge log fire.

It followed immediately after a keenly contested wrestling match, when the physical perfection of these Indians is seen at its best.

The dance requires a great amount of endurance on the part of the performer, who is supposed to impersonate the spirit of some wild beast (bicho) of the neighbouring forest. No woman is ever allowed to see this "bicho" under penalty of death.

F. C. GLASS.



# How the "Sister Church" does things in regions uninfluenced by the Edinburgh Conference.

The following article will be of interest to our readers, as the region referred to is not distant from the Putumayo, though outside the rubber districts and the territory of the "Savages," and is a good indication of the value of Roman Catholic "Missions" to these people. The article is from the pen of Sr. Norberto Navarro, a colporteur of the American Presbyterian Church in Colombia, and is translated and sent to us by Mr. A. M. Allan, a Missionary of that Society in Bogata.

T was a rainy day, and after wandering along a boggy and muddy road for several hours, about six o'clock at night I came to a little hut where were assembled ten or twelve people all dressed in their best. I asked permission to go in, and to lodge there for the night, a request which was at first refused, but at last the owner of the house agreed to let me sleep in the harness-room. Passing by a little passage-way that led to this room, I saw two attractive-looking girls of about sixteen years of age, who were putting the finishing touches to a beautiful wreath of flowers. I asked them for whom it was, and they replied that it was for crowning the priest who was even then in the house. A little while after I heard the strains of a mountain song accompanied by a drum and guitar. Those beautiful girls were actually crowning Fray Gregory, and he was singing the praises of the beauty of women! I hurried into the dining-room, which I found beautifully decorated with flowers, and there, in front of a table covered with a white cloth, was seated a personage of very attractive appearance: his robe was coffee-coloured; from his belt hung two great



Image of the Virgin Mary in marble. Represents Mary. instead of Christ, treading down the serpent.

tassels, and he was shod with leather sandals. This was Friar Gregory himself.

By this time about twenty or twenty-five people had gathered from far and near. Going up to the owner of the house I asked him whatever was the meaning of all this, to which he replied: "The Lord has sent to us this holy minister that he may sell us the redemption of our souls." In great surprise I asked him if many had already made such a purchase, and he said "No, because the priest says that he will not begin to sell until everyone has arrived, in order not to interrupt the dance that is to follow."

"Oh," I said, "so he sells the redemption with the help of dancing." "Yes, sir, the priest himself says that when all have bought, we ought to dance and drink something in order to show our joy over the great treasure that God has sent to us by means of His holy apostle." I asked him what this great treasure consisted of, and he showed me a paper with the following words written on it: "I, Missionary to all parts of the world, by the authorization of his Holiness the Pope, and in the name of the holy church of Jerusalem, land of the Virgin Mary and of her beloved Son, do hereby grant to the sinner,

#### HOW THE "SISTER CHURCH" DOES THINGS.

N.N., the pardon of his sins for fifty years; I have received the payment for this document, and given him my blessing, and may the Virgin endow him and fill him with her holy grace. Year of 1913. I, Fray Gregorio, of the Santa Sede Apostolica."

At once I went up to the priest and asked him: "What is the price of one of those pardons?" to which he answered: "For unfortunates who, however, can always manage to obtain something even though it be by begging, it is worth ten cents a year; for those people who work or gain daily wages, it is worth twenty cents, and for well-to-do people it is worth thirty cents. As I believe you to have enough money, you ought to buy a document that will serve you for fifty, or even for 100 years."

After telling me that he was acquainted with Valera's translation of the Bible, and that there was no difference between it and the Roman Catholic Bible, I asked him: "Do you accept the teachings of St. Paul and the other apostles?" "Of course," he replied, "otherwise I could not be a minister of Jesus Christ." Then I asked for an explanation of St. Paul's words when he says: "In whom we have redemption through His blood, the forgiveness of sins, according to the riches of His grace" (Eph. i. 7). He told me that although this was true, still everyone was obliged to contribute something towards the maintenance of their pastors. I answered that each one should give voluntarily what he wished, but that this money had nothing to do with the salvation of his soul. The priest answered: "But if we have not one of these documents of pardon bought from an accredited agent or minister of the Pope, the vice-regent of Christ and successor of Saint Peter, we cannot be saved." Then I asked him: "And has the Pope really given you permission to sell this pardon?" "Of course," he answered, "because His Holiness the Pope observes and teaches according to St. Peter, and I, as his servant, carry out his teachings." "Then," I asked, "you

believe and practise all that St. Peter taught his disciples?" "Of course," replied the priest, "otherwise I could not be a true minister."

Then drawing a Testament from my pocket, I began to prove to all present that neither the Pope nor this priest was following the teachings of St. Peter, but was really gaining money on false pretences. I read then these words of St. Peter, to prove that one could not buy the pardon of his sins with money: "Forasmuch as ye know that ye were not redeemed with corruptible things, as silver and gold, from your vain conversation . . . but with the precious blood of Christ " (I Peter i. 18, 19). Then turning to Friar Gregory, I asked him to explain these words of his "first Pope." His only reply was to snatch the wreath of flowers from his head, and ask me: "Are you a Missionary?" "No," I said, "I am only a seller of Bibles."

A man bought that Testament, and as the priest and I were having dinner, I noticed that the people were intensely interested in listening to one of their number reading it. After dinner the priest called me to one side, and asked: "Are you a Protestant?" "Yes," I answered, "because I protest against all these abuses of yours, but I am really a Bible Christian." Then he said: "Don't quarrel with me, but rather let us unite our forces, because I am very poor." I said "No, because I am selling Bibles, and not deceiving the poor people, as you are." I then left him in the passage, and once more entered the dining-room where all were busily engrossed in the Testament. They at once asked me to read it to them, which I did, with great pleasure, and after a silent prayer for the help of the Holy Spirit, I asked them all to join with me in prayer, which they gladly did, and thus the dance was changed into a small Christian prayer meeting.

The priest was not able to sell any more of his documents of pardon, but I sold many Testaments and Gospels.

To God be all the glory.

## The Gospel according to You.

You are writing a Gospel,
A chapter each day.
By deeds that you do,
By words that you say.

Men read what you write,
Whether faithless or true.
Say! What is the Gospel
According to



# Chats with the Children.



My Dear Grandchildren,

To begin with, here is the story that Mrs. Hodge has written especially for you, and which I promised you for our February "Chat." I am sure you will enjoy it, and that it will help you to want to help our Special Fund for the Orphanage for Peru. After you have read it, I want to say one or two things to you on the next page.

# A Trip to Peru on a Magic Carpet.

AM going to take you for a flying visit to a country ever so far away across the Atlantic Ocean, so stepping on to our Magic Carpet we travel for hundreds of miles, till at length we find ourselves flitting past the mighty Amazon River, over the tops of the wonderful Brazilian forests, and across the snowy tips of the rugged Andine Mountains of Bolivia, and "Hey presto!" we are in Peru. No bother about landing on this rough and rocky coast, for our Magic Carpet has dispensed with such a common-place thing as a landing stage, and has dropped us quite unceremoniously into Cuzco, that romantic and religious capital of the bygone Inca race. If you boys want to read something exciting just get Prescott's "Conquest of Peru," which is full of adventure, and alas, of bloodshed also, thousands of these Inca people were slaughtered for gold by Pizarro and his followers. Now have I made you curious?

I hope you did not forget to sprinkle your pocket-handkerchiefs with scent before you started, for it is a very hot day, and that thoughtless Carpet has landed us right in the middle of a long and narrow street with a nasty drain running down the centre of it. "Ugh!" you say, and apply the aforesaid handkerchief. Oh, but you must not mind if you want to see and learn something, for I want you to become acquainted with some of the children of Peru. So for a minute or two-don't be alarmed-not more, we will stand here and look on at the swarms of children. Many, I see, are playing at the nasty drain-no wonder these little ones droop and die-and there is no friendly policeman to warn them that this is a death trap!



An Indiacito or little Indian slave boy and his baby mistress. If you have been with Mrs. Hodge on her Magic Carpet you will have met them.

#### CHATS WITH THE CHILDREN.

Dear me, where do they come from, and does no one look after them, we ask, for they are everywhere—in the road, on doorsteps, hidden in the shops, round the booths in the Market Place, under the shadow of the Roman Catholic Cathedral, scores of them, playing, sleeping, picking up scraps and eating them, uncared for and untaught. In England how happy the children are, how joyous, laughing and singing, because loved so much; but here, how different, many of them die of disease and dirt because nobody cares! Does it make you sorry? Well, dear children, I want you to be more than sorry.

See! who is this coming down the cobbly street with a big fat baby on his back? Only an Indian boy, and not very much bigger than his baby mistress. What a sad face he has; it does not attract us, for there is a shade of bitterness about the mouth. His is a hard life, driven to and fro by the whim of the baby's mother—no thanks and no pay, only beatings if he does not please her. An Indian slave! you look surprised! But

this is quite a common thing in Peru, and other parts of this Continent. "Why, I was told this was a Christian country," a small grandchild exclaims. Alas, dear children, Rome is no shepherd and cares not for the lambs, for here there are no Sunday schools like you have in Great Britain, and no children's homes where the little ones are loved, clothed, taught to read and write and to learn about Jesus, the Good Shepherd. How splendid it would be to have a nice comfortable nest for these birdies with some dear Missionary mother to look after them. Shall we see what we can do to build them a nest?

But the sun is setting fast and there is no twilight here, and we must not stay to see more, for there are sadder sights to be seen had we but time, so bidding our little Peruvian friends a silent farewell we step on to our Magic Carpet, leaving behind us the Land of Darkness. We shall tell everybody about our trip, I hope, and of our new friends, and do all we can to help to build a cosy nest for the little birds of Peru.

Pray Persistently and Persevere, Endeavour to Encourage Everybody; Rouse the Rich and great will be your Reward, Units must be Urgent as well as Useful.

#### KATHARINE A. HODGE.

Now Mrs. Hodge has not written this splendid story because she had nothing else to do, or just to interest you for a few minutes; she had far better reasons than those. She is very anxious, as I am, that you should take up this work of collecting for the NewOrphanage, that you should ALL take it up, and that you should take it up NOW. Another of my favourite mottoes: DO IT NOW. A prize for the Grandchild who can make me another sentence out of the letters of the words "Do it now."

What a lot of you have forgotten during the Christmas holidays to write to me for Collecting Cards, or are you going to give me a prize—I mean a surprise—by collecting without cards, for surely you all mean to help and to do something? One girl wrote and told me that she had no time. Why, she has all the time there is! I have another motto at the side of my desk as I write: THIS IS MY BUSY DAY, and I find it is when I am most busy that I can always find time to do a little more. You try that plan too, will you? And remember that it is generally those who seem to be most full up with other work and other duties who are most ready to do something more to help on the work of the world.

Now I want you to keep the postman busy for a few days after you read this; no, I mean the same day that you read this. And when you put the stamp on the letter that I know you are going to send to me asking for a Collecting Card, do not forget the splendid lesson which that stamp teaches, how it sticks to one thing until it gets there. That is what we are going to do about OUR ORPHANAGE.

One thing more: there is a funny looking picture on page 235 of this Magazine. Read what it says about it, and then I want my *younger* Grandchildren especially to try to draw this picture and send it to me, and I will see if I can find another prize.

Now I must begin to get ready to look out for the postman. So good-bye once more.

Your affectionate

GRANDFATHER.

# E.U.S.A. Meetings during February.

We have pleasure in giving a list of Meetings which have been arranged for February. If you live in either of the places mentioned, please do your utmost to make the gatherings successful. Should you desire to help by arranging a Meeting in your own district, kindly write The Organizing Secretary, 8 & 9, Essex St., Strand, London, W.C.

'edruary.	
r.— <b>Uckfield,</b> Baptist Mission	
2.—Mottingham, Eltham College	7.15Mr. A. Stuart McNairn.
5.—Westminster Chapel, Buckingham Gate, S.W	8.0
5.—Bangor (Ireland), Hamilton Road Methodist, Lantern Lecture	8.0Mr. A. Stuart McNairn.
6.—Belfast, "Glengyle," Windsor Avenue, Drawing Room	3.30Mr. A. Stuart McNairn.
6.—Belfast, Antrim Road Baptist Church, Lantern Lecture	8.oMr. A. Stuart McHairn.
8.—Belfast, St. Enoch's Presbyterian Church	Evening ServiceMr. A. Stuart McNairn.
8.—Lianelly, Wesleyan Church Brotherhood	
9.—Belfast, Minor Ulster Hall, Lantern Lecture	
10.—Dublin, Harcourt Street Baptist Church	
10.—Lianelly, Tabernacle, Lantern Lecture	
11.—Dublin, Townsend Street Mission Church (Lantern)	
12.—Dublin, Merrion_Hall	
15.—South Harrow, Baptist Mission	ServicesMr. G. F. Sears.
15.—W. Norwood, 88, Idmiston Road, Prayer Circle	8.0Mr. W. T. T. Millham.
16.—Leytonstone, Cann Hall Road, Baptist Church	8.30Mr. G. F. Sears.
19.—South Harrow, Baptist Mission (Lantern)	8.0
22.—Weilingborough, Alma Street Wesleyan Reform Chapel	
23.—Wellingborough, Alma Street Wesleyan Reform Chapel (Lantern)	
24.—Newbury, Baptist Church, Lant rn Lecture	
	Rev. J. Stuart Holden, M.A.
25.—QUEEN'S HALL, ANNUAL MEETING	
(Tickets should be secured without delay.)	Mr. A. Stuart McNairn.
26.—West Finchley, Baptist Church	8.30Mr. G. F. Sears.
26.—Highbury Hill, Baptist C.E. Society.	
26.—Stoke Newington, Green Lanes Wesley Guild	8.30Mr. W. T. T. Millham.
28.—Streatham Hill, Congregational Church	3.30 & 7.30 Kev. J. Smyth Wood, M.A.
	(Mr. A. Stuart McNairn.

#### ACKNOWLEDGMENTS—Continued.

7142 R. Hodge	Receipt No. £ s. d. 7187 Mrs. Harbud 0 5 0 8 Mr. and Mrs. Matthews 5 0 0	Receipt No.
4 Coll., Aft. and Evg. Mtgs.,	- "One interested" (Man- chester) 0 5 0  - "Farmer Friend" (Benhilton) 1 0 0  9 Miss Murray Gartshaw 0 10 0  7190 Miss Moffat 0 10 0  1 Miss M. Porter 0 2 6	7230 R. Sloan
7150 G. A. Bingley. 0 11 0   1 Mrs. Bakewell. 0 5 0   2 Miss Griffith. 0 5 0   3 Miss J. Day. 0 10 0   4 R. Jefferson. 0 10 0   5 G. Bailly 1 0 0	2 Mrs. D. Pirouet     1 0 6       3 Miss M. Barnard     0 10 6       4 Mrs. Heriot     1 0 0       5 W. G. Scott     2 0 0       6 Mrs. Lewis     2 2 0       7 Mrs. Danford     3 0 0	giving " 5 0 0 7 Miss S. V. Hibbs 1 1 0 8 Markinch P.C. 1 14 6 9 Mrs. R. Murray 0 5 0 7240 W. Pollock 0 2 6 1 Mrs. Hall 5 5 0
8 Miss R. Brown 0 5 0 9 Mrs. Lockett 0 2 6	8       W. G. Chandler       2       0       0         9       R. Watson       0       15       0         7200       Miss M. Wray       0       10       0         —       Anon       (Margate)       0       2       0         1       Mrs. Curnings       1       10       0         2       Miss G. M. Wakeley       0       10       0	2 Mrs. Stanford
5 H. P. Barker	3 0 5 0 4 Miss Thomson. 0 5 0 5 J. Docherty. 0 7 6 6 Miss M. Thomson. 0 5 0 7 Miss Jose. 1 0 0 8 Miss McCullagh. 0 15 0 9 Penrith Y.W.C.A. 2 0 0	Learmonth
7 Miss E. Aked	7210       Per T. E. Proffitt       6 10 0         1       Miss A. M. Denny       1 1 0         2       Rev. T. W. Lister       0 5 0         3       Mrs. Brown       0 15 0         4       Mrs. Mannering       0 2 6         5       Miss Watson       2 0 0	3 Brechin P.C. 017 9 4 L. Cattle. 0 5 0 5 Miss S. Oakley 1 1 0 6 Miss E. Taylor 0 5 0 7 Miss Murphy 2 10 0 8 Mrs. Fooks 0 5 0 9 M. H. Aird 0 5 0
3 Mrs. E. Griffith	6 Miss E. Leat	7260 Mrs. Hamer
9 Mrs. Sargood	1 Mrs. Clarke	4 J. Topping

#### THE "P., D. & Co."

#### STANDARDISED MEDICINAL PREPARATIONS

are thoroughly efficient and reliable, and are eminently suitable for use in

#### MISSIONARY HOSPITALS

and by Missionaries in all parts of the world.

They are absolutely pure, accurate in dosage, convenient for immediate administration, and possess exceptional keeping properties. The concentrated medicines in the form of COMPRESSED TABLETS, FLUID EXTRACTS, etc., simplify dispensing, economise weight and space, and are in all ways the most serviceable for use abroad, particularly in tropical climates.



THE "P., D. & Co."

#### MEDICINE CASES AND CHESTS

of varied patterns and sizes provide

# Comprehensive, Compact and Portable Equipments

At prices ranging from £0 10s. Od. to £12 12s. Od.

For Special Terms to Medical Missionaries and Illustrated List of Medical Equipments apply to—

Parke, Dayis & Co., 50, Beak St., London, W.

Over Half a Million Sold, and more than 2,400 used by



H.M. GOVERNMENT.

# **OLIVER**TYPEWRITER

Largely used by:—

THE COMMITTEE OF LLOYDS,

UNION-CASTLE MAIL STEAMSHIP CO., LTD.,

GREAT WESTERN RAILWAY CO.,

NORTH EASTERN RAILWAY CO.,

GREAT EASTERN RAILWAY CO.,

&c.. &c.

#### Most Durable in all Climates.

Ask for Booklet No. 1011.

OLIVER TYPEWRITER CO., LTD., bead Office: 75, Queen Victoria Street, London, E.C.

#### ACKNOWLEDGMENTS—Continued.

ACK	NOW LEDGINE N 15—Com	muea.
Receipt No. £ s. d.	Receipt No. £ s. d.	Receipt No.
7270 "Me first" 0 12 0 1 F. R. Thomas 1 0 0	7885 Miss Abrahams 0 4 0	Per Mr. W
1 F. R. Thomas	6 A. Basford	7377 Miss A.
3 Miss Davidson 0 2 6	8 Star Hall P.C 0 10 10	Per Mr. C
4 Mrs. B. B. Riddell 0 3 6	9 Miss A. Dean 0 3 0	1188 Mr. Did 9 Mrs. Col
5 Miss H. Riches 0 10 0 6 Miss E. Sellers 0 5 0	7890 L. McArd 0 10 0	Per Miss F
7 Mrs. Walsham 0 2 6	Per Miss Pescod.	7768 Mrs. Sk
8 "A Friend" 0 5 0	7911 H. Shaw 0 10 0	Meeti
9 * 1 1 8	Per Mr. G. H. Steveni.	9 Miss K
7280 Mr. Urquhart 0 5 0 1 Miss M. C. Brown 0 1 3	2002 Miss Robson 2 0 0	7770 Y.W.C.A
2 F. A. Partridge 0 10 0	Edinbundh Lumilianu	Per Mr. D
<ul><li>F. A. Stocks (Stamp Bureau) 5 10 0</li></ul>	Edinburgh Auxiliary.	8250 D. Mori
- Anon. (Rainford) 0 10 0 3 Miss E. Jones 0 10 0	Per Mrs. Brown. 8042 Mrs. Dover	Per Miss (
4 H. Whitehouse 3 0 0	8042 Mrs. Dover	8391 J. Threa 2 W. Pip
5 A. P. Forrester-Paton 5 0 0	4 E.O.M.G 9 9 0	3 S. Fisk.
6 Miss E. E. Lowis	5 J. Allen 0 6 0 6 Miss Harvey 0 2 6	4 H. Skee
8 Mrs. H. Brown 0 18 0	6 Miss Harvey* 0 2 6 7 "Friends," St. Augustine	5 C. Piper 6 H. Unde
9 A. Beale 0 10 0	Mission 0 5 0	7 W. H. C
7290 "Class" 0 10 0	8 J. Anderson 0 10 0 9 Miss C. Donaldson 0 5 0	8 Mrs. Ale
1 Mrs. Bult 0 12 0	g Miss C. Donaidson U g U	9 R. M. S
2 J. Porteous 0 5 6 3 A. C. Hunt 0 5 0	Han District Constants	8400 Miss Fr 1 Miss Pi
4 All Nations Missy, Union § *1 14 0	Hon. District Secretaries.	2 Miss Gi
1 2 8 5 Mrs. Lake 0 6 0	Per Miss Brechin, Dundee. 2150 Miss A. Scott	3 W. M. I
-	1 Misses Miller 1 10 0	4 J. C. Pi 5 Miss Bla
Per Rev. C. Inwood. Coll. at Mtg., Oxford	2 Mrs. E. Henderson* 0 5 0	6 G. E. G
Coll. at Mtg., Hull	3 Mrs. Kyd 2 0 0	7 Mr. Atk
Coll. at Mtg., Hull	Per Mrs. Rose, Farnham.	8 Miss A. 9 Mrs. E
	2146 Mr. Nelson 0 17 6	
Miscellaneous.	Per Rev. J. Fanstone, Hassocks.   8049 J. N. Hardy* 5 0 0	8410 W. Bran 1 Miss Sh
Mrs. Bisset4 Pkts. Stamps	8050 Miss Pitt 0 11 0	2 Miss Fo
Thomas and Tamelita and	Miss Beenie 0 5 0	3 Miss La 4 S. Garr
Liverpool Auxiliary.	2 Mrs. Cowen * 0 2 6 3 W. H. Begbie * 0 2 0 4 Hassocks Cong. Ch * 8 5 4	4 S. Garr 5 Mr. Rea
Per Mr. F. W. Bird.	4 Hassocks Cong. Ch 8 5 4	6 Mrs. Eli
7893 Miss Smith		Per Mr. E
5 F. W. Bird 1 0 0	Per Miss A. M. McClymout, Stirling. 7942 A Friend* 5 0 0	8106 Mrs. Co
6 F. W. Bird 1 0 0	3 A. Rutherford 0 5 0	7 E.W.C
Per Miss Eccleston.	4 Mrs. Masson 0 5 0	Per Miss : 2241 Miss Fr
7564 Miss Donald 0 4 0 5 Mrs. Evans 0 5 0	5 Mrs. Dunsmore 1 0 0 6 Miss McArthur 0 2 6	2 Miss Cr
Per Rev. J. W. Skinner.	7 Miss Stove 1 0 0	3 Nurses
7734 Miss Ramsey 0 5 0	Per Mr. P. D. Harding, Upton Manor,	Per Miss I
5 Anon 0 2 6	7101 Granville Men's Inst 0 3 9	8043 Peckhai
6 Miss Pescod, Coll. at Mtg. 1 8 1 7 Mrs. Garland 0 4 0	2 Anon	
- Coll. at Egremont Meeting 5 0 0	3         Mrs. Sibley         0         10         0           4         Forest Gate P.C.         0         14         0	
8 Bal. Coll. at Rainford Mtg. 1 8 3		(Details i
	Per Mr. S. N. Willoughby, W. Norwood. 7517 S. W. Blackmore 0 3 6	Per Rev.
7740 Wallasey P.C 0 14 6		Ditto
1 Anon. (Consett)	Per Miss A. J. Summerford, Ramsgate.	Ditto
3 S. R. Jones 1 0 0	8127 Misses Clarke	(F
4 Coll. at Coedpenmaen Mtg. 0 10 4 5 Bal. Coll. at Sunderland 1 10 0	8 A. J. S 0 5 0	Per Miss
6 Coll. at Barry Dock Mtg 0 19 6	Per Miss E. M. Flint, Weston-super-Mare.	Box 695. — 723.
7 Coll. at Barry Bethel Mtg. 0 16 1	2277 Mrs. and Misses Smith 1 5 0	— 723 · — 696 ·
8 Bal. Coll. at B'head Mtg. 0 7 3 — Anon 0 1 2	8 F. L. Flint 1 0 0	694 ·
— Anon 0 1 2 .9 Mrs. Thomson 1 3 0	9 Miss Stirling	
7750 J. H. Howarth 1 1 0	2280 J. Hemsiy U 5 U	
8201 New Brighton Y.P. Guild 0 5 0	1 A Friend 5 0 0 2 Miss Adams 1 0 0	Field Ack
2 W. Bramley 1 0 0	2 Miss Adams	7631 C. D. E
3 Coll. at Meeting 7 11 4	— O. E 0 2 6	2 "To he
— Coll., Liscard P.C 0 4 6 4 Coll., Ancoats Meeting 0 19 1	4 Mr. Byrde 5 0 0	Kingo
5 Miss Arison 0 5 0	Per Mr. J. Stuart, Glasgow.	
6 Miss Billis 0 5 0 7 Miss Pemberton 0 12 9	8093 Readers of <i>The Life of Faith</i> 2 2 0 4 Miss Stein	
8 Coll., West Kirby Meeting 7 10 0	5 Mr. and Mrs. J. Greig 0 5 0	Total for Putt
9 Coll., Wallasey P.C 0 7 0	6 Mrs. Duff 1 12 0	Total for Spec Total for Gene
- Coll., Liverpool Y.M.C.A. Meeting	7 Miss Shaw 0 8 0 8 Mrs. W. Sloan 2 0 0	
M. T. O	9 Dr. and Mrs. W. L. Reid 1 0 0	Foreign Stam
8210 Miss E. Skinner 0 5 0 1 Lightbourne Evan. Ch.,	8100 Dr. Ruth Wilson 2 0 0	Mr. F. A. St Miss J.
Moston 6 7 8	1 Miss Stein 0 5 0	Mrs. Ha
Per T. W. Leese, Manchester.	2 Miss M. MacKay 0 2 0	Mrs. Mc
7882 Miss Gardner 0 2 01	3 J. R. Thomson 0 5 4	Anon. (i
7882 Miss Gardner 0 2 01 3 H. McDermott 0 7 31 4 Miss Middleton 0 4 0	3 J. R. Thomson 0 5 4	Anon. (I Anon. ( "Nero

Receipt No.	·7 7	£ Vor	s.	d.
Per Mr. W. E. Sandford, N 377 Miss A. S. Fisher	.*	6	3	0
Per Mr. G. S. McNairn, M 188 Mr. Dick 9 Mrs. Colville	iotne	0 5	11. 5 0	0
Per Miss Francis, Dover. 768 Mrs. Skipworth's Mother	-c'	٠	Ĭ	•
Meeting  9 Miss Koettlitz		0	7 5	0
770 Y.W.C.A	••	0	6	6
Per Mr. D. McKerchan, Gi 250 D. Morrison	• •	0	2	0
Per Miss C. A. Wright, Ips 391 J. Threadkell	swich 	Ō	1	Q
391 J. Threadkell	::	0	2	iği 10i
5 C. Piper 6 H. Underwood		ŏ	2	6
7 W. H. Calver	::	Ŏ	1222252	666000
400 Miss Frv	••	0		0
1 Miss Pike		0	5 1 5	0
3 W. M. Buck	••	Ŏ	5 10	0
6 G. E. Garrard		0	5	Ŏ
1 Miss Pike. 2 Miss Gill. 3 W. M. Buck. 4 J. C. Pipe. 5 Miss Bland. 6 G. E. Garrard. 7 Mr. Atkinson. 8 Miss A. Wright. 9 Mrs. Everett.		0	12	0000030
410 W. Bramble		0	2 2	0
2 Miss Footman 3 Miss Last		Ö	1Ō	0
5 Mr. Reader	•••	Ŏ	1	Ŏ
	• •	0 1.	1	0
Per Mr. E. W. Corbell, Ro 1106 Mrs. Corbell		0	5 0	0
Per Miss Hughes, St. Leor 241 Miss Fryer	nards.	0	4	0
241 Miss Fryer	•	2	0	6
Per Miss F. Kennett, Peck 043 Peckham P.C	ham	<b>К</b> у 0	e. 14	0
North America				
(Details in The Neglected C Per Rev. G. Smith, Toront		юн. 50	(.) O	0
Ditto	(	50 50	Õ	Ŏ
(Receipt No. 705) Per Miss F. E. Russell, N				
Box 695		0	2 3 1	71 6
- 723 - 696 - 694		000	1 2	9
	•	0	10	44
Field Acknowledgments	ı— Bı	'az	11.	
631 C. D. E., per Dr. Steam 2 "To help bring back H	ıs is	. \$	500	). <b>0</b> 0
Kingdom"	£1,0	02	15	6
SUMMARY.  Total for Putumayo Fund  Total for Special Purposes  Total for General Purposes		₹ 4 6 59	s. 16 13 10	d. 0 6 5
oreign Stamps received by Mr. F. A. Stocks from: Miss J. P. Paterson, Mrs. Hardwick, Mrs. Morris,				
Mrs. Hardwick, Mrs. Morris,				
Anon. (Dublin), Anon. (Cambridge), "Nero" (Sydney),				
"Nero" (Sydney), Anon (Jersey City).				

#### ACKNOWLEDGMENTS.

Amounts Received from Jan. 1st to 31st, 1914.

(Sums marked thus are specially designated.)

Norz.—All contributions are acknowledged by number of receipt and name of donor unless a wish is expressed to the contrary. If desired, the receipt number only will be given

				•		_				٠ _		
Receip	ot No. Miss E. Paterson	£ s. 6	d. 0	Receipt No. 7370 M	o. Iiss N. Du Pré	£ s. (	d.   K	eceij 148	R. Hasler	ő	s. (	a. 0
7296	Mrs. L. Gilders	0 5	ŏ	i M	fre E Millard	Ò 12	6		Anon. (Newcastle)	. 0	2	6
<u> </u>	"Inasmuch"	0 12	6	12 F	. Warren	1 0 0 18	0	9	" (Willesden) Mrs. McCorquodale	ò	5	0
-8	Anon. (East Finchley) T. Dyer	0 2	6	4 H	I. G. Schultz	ŏ 15	ŏ	50	W. Malcolm	ō	2	6
ğ	Horbury Cong. Ch. Sunday			5 M	liss L. Seymour	0 3	8	1	Rev. R. H. Martin	Ŏ	5	0
	School	1 0	0		. W. Cole	0 10 0 8	8 .	2	J. McIver		10	Ŏ
7300	Mrs. Widdowson	0 .2	6	_ N	I. E. J. (Bradford)	Ŏ 15	ŏ	3	F. L. M. Moir	1	0	0
1 2	W. R. Simmond Mrs. H. Gilbert	0 10 0 5	0	8 M	liss E. Harvey	0 5	Q	•	O.D.M.B., E'bro*	2	10	0
3	Mis. II. Gabattiiiiiii	Ŏ 1Ĭ	ĕ		R. Woolham	0 5	0	5	R. McNeall	0	10 15	6 9
4	Miss M. Dingemans	1 0	Ŏ	7380 "	'A Friend''	1 1 2 2	0	7	Emmanuel Ch., Malvern.* Mrs. Jackson	ŏ	5	ŏ
5 6	H. C. D. Rankin	1 0	0		liss A. T. Smith	0 2	6	8	Miss Laidlay	Ĭ	Ŏ	Ŏ
ž	Mrs. ——	2 0	Ō	3 M	frs. A. E Blandford	0 2	0	9	Emmanuel Ch. C.E., Brighton	1	10	0
8	Mrs. and Miss Rollo Belhaven Miss. F'noon Mtg.*	0 10 1 1	8		frs. Robertson	1 0	0		-	٠:	10	0
9			0	5 M	liss C. Kirby	1 * 2 0	ŏ	60 1	Per Mr. Marshall Major G. S. Windham	ł	ò	ŏ
7310	W. S. Bisset	0 15 5 5	ŏ	6	f T	100 0	0	ż	P.C., per Mrs. Norrie	Ò	1Õ	ě
2	Miss Burton	0 2	6		Ars. Ferras	10 0 0 10	8	3	Mrs. Norrie	1	2	6
3	Miss L. E. H. Stone	0 10 0 2	3		diss H. Wanstall	Ŏ 5	Ŏ	5	I. Innes	Ĭ	Ó	ŏ
4	Miss W. Stone	0 5	6	7390 V	V. Shute	0 5	0	ĕ	"Two Friends"	Ž	2	Ò
ě.	Mrs. Greaves	0 10	0	L 1 N	Mrs. M. Sharman	3 .7	7	7 8	Croydon Crusaders Mrs. A. Kuyvett	Ö	10	6
7	P. R. Hopkins Nazeing Cong. Sun. School.	1 0	0	2 N	Miss Mitchell	0 10 0 5	0 .	ğ	Mrs. Burch	ŏ	·4	ğ
9	Two Friends		ŏ	F 4 J	ames St. Hall (Sale of			70	Old Kent Rd. P.C	0	10	9
7320	Miss Wainwright	2 0	0	13	Work)	1 10	0	ij	A Friend	Ó	3	Õ
1021	Miss V. A. Callander	0 2	6	7 S	Sir John Graham, Bart'	iŏ	ŏ	3	A Friend	0	6	6
2	Miss Kingsnorth R. Moore	0 10	8	1 8 N	Miss C. Meeds	0 11	2	4	Miss Michell		15	9
3	Mrs. D. de Colleville	0 5	ŏ	, 9 M	Mrs. Cossar	20 0	0	5	J. S. Moody	Ō	2	Ŏ
5	Miss A. Avery	5 0	Ŏ		W. E. Newton	1 0 0 10	6	6	Miss MacKinnon Miss M. D. Scott	1	0	6
6 7	Miss W. M. Ford W. Wright	1 0	0 3	A] 1	Miss G. Winfield	0 '8	ŏ	8	Miss Allan	Ò	5	Ò
á	Mrs. C. Jeavons	ĭi	ŏ	3 M	Miss J. Josling	0 5	Ō	9	Miss E. V. Danard	5	0	0
9	S. London Tab. Missionary	0 10	۸	4 1	Rev. D. & Mrs. Alexander. Mrs. Anderson	0 10 1 0	8	80	Mrs. Miles	5	ίŏ	Ŏ
	Union	0 10	0	6 1	F. E. Hiehle	Ö Š	ŏ	,	Mrs. Densham	0	10	0
330	Miss G. Burnet	0 5 2 2	0		Miss A. M. Claxton	1 0	Ŏ	3	Rev. J. McMillan	Ŏ	5	Ò
2	R. P. Stevenson	2 2	Ō		Mrs. E. Hankinson Cox Nat. B. Soc. of Scotland*	0 10 5 8	0	4	J. R. Wooster	0	15	0
3	The Misses Johnstone*	2 0	0		Miss A. Stothard	ĭŏ		5	Miss N. Webster	٠ŏ	iŏ	ŏ
4 5	W. Weatherstone Miss Bower	0 2	6	10 7	Miss E. Hands	0 15	0	6		Q	10	Ŏ
ĕ	Mrs. Webster	20 0	Ō	11 1	R. Moore	.0 5	0	7	J. Lingford, J.P J. H. Sizer	2	0	0
7	Mrs. E. B. Parker Miss C. Ruffles	1 0 0 10	0		Acton Bapt. Ch* Anon. (Winchester)	10 0	8	ŝ	J. H. Smith	î	ŏ	ŏ
ď	Mrs. Sharpe	0 5	ŏ	_	" (Portsmouth)	Ŏ Ż	6 (	90	Mrs. Buschini	1	0	0
7340		0 15	0		Miss A. Hope Johnstone	0 5 0 5	8	Ť	Member, L.A.M.U	3	Ò	Ò
7540	Miss L. C. Ord	2 10	Ŏ		S. C. Hearn Mrs. Robinson	1 0		2	Mrs. McNairn	0	11	3
2	Miss M. Cooper	1 5	0	16	F. M. Haldane	0 10	0		Miss Livesey	ſŎ	Ğ	ŏ
3	F. Bailes	ĭó	Ó		Mrs. Bagne Miss Field	1 0	0	4		Ų		ŏ
5	J. M. Waite	2 2	Ŏ		Miss E. Stewart			15	Miss Wolston & Mrs. Petter Mr. and Mrs. Price	0		6
9	Miss A. Newlyn D. Emslie	0 2 0 5	6	· .	Mrs. Cole	0 10	0	7	T. J. Y. Brown	Õ	1Õ	0
á	Miss M. Jewsbury	ĭŏ	Ŏ	i	Per Mr. Harvey Farmer	13 2		8	C. P. Potter Miss Nimmo	0	4	6
9	J. Blackwell, J.P	1 1	0	2 3	Miss G. M. Wilson		I 1	***	Mrs. Williamson	0		0
7350	"S"	0 2	6	4	Mrs. Munro	1 0	Ō	100	Hon. C. E. Shore	ĭ	'n	ŏ
1	R. Mercer Mr. Henderson	0 10			Mr. Stevenson Miss Ellis			Ż	Miss E. Cockrem	Q		Ó
3	Mr. Bamford	0.7	6	6 7	Miss Bridge			3	Mr. and Miss Holder A. D. Prescott	0		0
	Anon. (Bristol)	0 10 0 1	0	8	Miss G. Ansell	. 10		5	Mrs. L. Gayer	ĭ	ō	ŏ
_	. (Harrogate)	0 2	6	1 -	Miss M. A. C. Duncan			6	Miss M. Edwards	0	12	ĕ
4		Q 2			Mrs. Emerson			Ŕ	Coll., Coatbridge Mtg Rosehall Mothers' Mtg	ó	10	0
		5 0 0 10		9	Mrs. Small Beckenham Y.W.C.A	. Ò 15		ğ	F. W. Martin	Ī	1	Ŏ
	G. H. Stephens	111	0	3	Gideon Con. Ch., Bristol.	. 54	11	110	Mrs. Carter	0	11	1
		`*3 3 5 0			Miss Lyddon	3 3	11	11	Senior Class, Surrey Ch.	0	14	0
- 1	Mrs. Ames	5 0		6	Webster Groves P.C	24	6	9	S.S., Norwich Miss E. M. Pulbrook	٥	2	6
•				7	S. J. Orchard	. 07	3	3	Mrs. Alexander	2	0	Ŏ
736	Miss E. Smith Lee	0 10 5 0			D. Gale		3 3	4	Kilburn P.C.	0		
_	W. W. Naismith	0 10						5 6		Ò	1	0
	Herr Paul Roth	1 4	2		Miss F. A. Bevins H. Foden		0	Ž	Mrs. L. Evans	Ó	4	0
	Miss A. Terry Mrs. Bishop	0 2 0 15		ز ا	Miss E. E. Cane	. 10		8 9		0		0
	Mrs. A. A. Isaacs	0 10	0	] 3	Mrs. Spencer	. 1.1				a		6
(	Miss P. H. Peckover	1 1	0		Sir Thos. Barlow Mrs. Fisher			120	Christian Inst. Bible Class,	-	-	
	Coll. Mtg. Wellingboro' Rev. P. Rose	3 3		ĕ	L. E. H	. Ò 2	2 6		Motherwell	2		Ŏ
	W. S. Blowers	0 5		7	Miss C. Williams	. 0 4	10	2	Mrs. F. Armstrong	1	0	0

### ACKNOWLEDGMENTS—Continued.

Hon	ito webbonini	
Receipt No. £ s. d. A123 R. Russell 0 10 0	Receipt No.	Receipt No. A286 Palmers Green Con. Ch 3 3 0
4 Miss Baines 5 0 0 5 F. A. Everidge 0 3 8	8 Mrs. E. Manning 0 8 6 9 Miss Tweedale* 5 0 0	7 E. Battersby
6 J. Fleming 1 0 0	210 Collected, per Miss East* 10 10 0	9 Miss Welch 0 5 0
7 Mrs. Gilberthorpe 0 4 0 8 F. A. Simmons 0 10 0	1 Miss E. F. East 0 6 0	290 Miss Barton
9 Col. A. W. C. Bell 0 5 0	T. H. (Deal) 0 10 0	2 Miss F. Wright 0 6 0
130 Miss H. Windeat 3 0 0 1 I. Turney 1 0 0	3 Miss A. Burman 0 1 6 4 Miss E. M. Jupp 0 5 0	3 Kirkwood P.C 0 14 0 4 Kirkwood Bible Class 0 10 0
2 H. Inwood 1 0 0	5 Mrs. Ward 0 5 0	5 Paisley Rd. Bapt. Ch.,
3 Mrs. Brown 5 0 0	6 Miss Roberts* 0 5 0 7 Dr. and Mrs. Anderson 1 0 0	Glasgow* 4 0 0 6 Members of ditto* 2 15 0
5 Mrs. Glendinning 0 5 0	8 J. Lamb 0 10 0	7 Coll. at Mtg., Kendal 1 0 0
6 Miss N. Teifer 0 10 0 — Anon. (Fowey) 0 10 0	9 William St. Miss., Consett. 1 0 0	8 SubLt. R. A. Startin 0 2 6 9 Miss E. Hooker 0 6 0
— Anon. (Malmesbury)* 0 8 0	1 Miss E. F. Roberts 10 0 0	300 Mrs. Rains 5 5 0
7 Miss Price	2 J. T. Grellier 1 1 0 3 Miss B. Sines 0 2 6	1 Miss H. Dreyer 1 0 0 2 A. C. Jackson 0 6 0
9 Misses Littler 0 13 5	4 Mrs. Wilson 1 0 0	3 H. J. Bawtree 1 1 0
140 Miss W. M. Stone* 0 2 6 1 Miss D. Squire 0 4 4	5 Mrs. Elliott	4 St. Clements, Norwich 4 4 7 5 Rev. W. Blair 1 0 0
2 Miss Ferguson 0 2 6	7 St. Peter's Bapt. Ch. Jun.	6 H. G. C. Bishop 1 1 0
3 J. G. Thorn 0 1 0 4 Miss L. Sprint 0 10 6	C.E., Broadstairs 0 12 6 8 R. Klammt 2 0 0	7 "A Friend," per Rev. J. S. Holden 100 0 0
5 Mrs. Gough 5 0 0	9 Miss M. Tharme 1 10 0	8 Mr. and Mrs. Prior 3 0 0 9 "A Friend" 0 5 0
7 Miss L. Fairbrother 0 15 0	230 Mrs. Murphy* 5 0 0 1 Mrs. Stuart 0 5 0	310 J. F. West 0 5 0
8 R. Thompson 0 2 6 149 T. Robinson 2 2 0	2 Mrs. Allardice 10 0 0	1 Mrs. Parker 0 5 10
149 T. Robinson	3 Miss J. Milligan 0 5 8 4 E. S. W. A 25 0 0	3 Miss Flint 1 1 0
1 T. Watson 0 10 0	5 Miss M. M. Heathcote 0 9 7	4 C. M. Livens 0 10 0 5 Mrs. M. B. Watney 0 4 0
2 Mrs. Pease 2 0 0. 3 A. Mactier 5 0 0	Westminster Bdg. Rd   *0 2 0	6 Mrs. Furnass and Friend 0 2 0
4 Miss A. E. Richards 3 0 0	7 Misses Christie* 2 0 0 8 W. H. Wilson 5 0 0	7 Mrs. Jackson
6 H. Osborn 0 2 6	9 Bethesda Miss'y. Soc.,	9 Miss E. E. Jones 2 2 0
7 "A Friend" (Norwich) 0 5 0 8 Miss Reader Harris 9 3 6	Sunderland 0 7 6 240 W. Thomlinson 5 0 0	320 Mrs. Hibbard
9 Mrs. A. M. Barkworth 1 0 0	1 Miss Mudie 0 5 0	2 Per Miss Huntly 0 10 0
160 Miss Mocatta 2 0 0 1 Miss M. G. Henry* 0 8 0	2 Mrs. Kelly 10 0 0 3 Miss E. F. Bowring 0 10 0	3 D. F. Smith
9 Miss Goodall 0 2 0	4 Wiltshire Rd., S.S., Thornton	S. F 0 5 0
3 "A Co-Worker with God" 2 0 0 4 Miss G. T. Northmore. 0 2 6	Heath 2 6 2 5 Readers of The Sunday at	• 1100
5 Blairgowrie P.C 0 16 0	Home 0 5 0 6 Mrs. Hamilton 0 3 0	6 Mrs. Skipper 0 10 6 7 Miss J. C. Tulloch 3 0 0
7 Mrs. Granam I U U	7 Miss Close 1 0 0	8 Miss S. Boobbyer 0 4 0 9 Miss E. Jose 5 0 0
8 Mrs. Johnston 40 0 0 9 Miss Mander 1 0 0	8 Readers of The Life of Faith 12 6 0	and Mar Vina A F A
170 Mrs. E. Foster 2 0 0	9 F. W. Gribble 1 1 0	1 "A Friend" 0 3 6
1 "In memory of John Holt Skipper" 5 0 0	250 Mrs. A. Watts 10 0 0 1 Miss M. Beaumont 0 10 0	2 A. J. Kima
9 F Bewley* 2 0 0	2 "Noe" 2 0 0 3 Y.M.B. Class, Wallington	Per A. S. McNairn, — Anonymous 0 10 0
3 Mrs. Owen 1 1 0	Bapt. Ch 0 6 1	
4 Mr. and Miss Webb 0 3 6 5 Rev. G. H. Knight* 1 0 0	4 Mrs. Fox	Per Mr. W. T. T. Millham.  — Anon* 0 5 0
6 Miss Lachlan 1 10 0	6 Sir A. Wingate 1 0 0 7 Mrs. Watson 0 5 0	- "," · · · · · · · · · · · · · · · · · ·
8 Miss N. Pratt 0 4 0	8 Mrs. Dunnet 1 0 0	North America.
9 Anon 20 0 0	9 0 14 3 260 Mrs. Mousley 1 1 0	(Details in The Neglected Continent.) Per Rev. G. Smith 50 0 0
180 F. W. Carter 3 0 0 1 Miss S. Bracey 0 10 0	Miss H. Smith 0 9 3	Per Mr. W. E. Clogg, Cardiff.
2 Mrs. and Miss Daish 0 17 0 3 Miss E. Waite 1 0 31	2 Mrs. Flood	David Shedden* 0 1 0
4 "S. C" 1 0 0	4 Mrs. Norrie 0 10 0	Winnie Lacy, 0 1 0
5 Miss Lemon 0 10 0 6 Miss L. Hearden 1 0 0	6 Campsbourne C. E. Soc. Q 9 0	Miscellaneous.
7 Mrs. Young 0 6 0 8 Crawcrook P.C 1 1 0	7 "Living Waters" Miss'y. Union* 40 0 0	Mrs. Hall
9 R. Fraser, 0 10 0	8 Miss M. Kidd 0 4 2 9 Miss Salisbury 0 5 0	Clothing (Blossom Home), Gideon Chapel, Bristol Clothing (Peru
190 Miss Fraser 0 3 6 1 Mrs. F. Rew 5 0 0	270 Mrs. B. A. Robertson 0 11 0	Orphanage).
2 Miss N. Ward 1 0 0	1 Women's Bible Class,	Miss L. M. Goode Foreign Stamps Mrs. Norrie Foreign Stamps
3 "In Memoriam, J. H."* 1 1 0 4 R. Hogg 0 1 0	2 F. H. Bailes 2 0 0	
5 Mrs. M. Douglas 5 0 0	3 N'rs. McNairn 0 5 0 4 Rev. J. D. Kilburn* 1 1 0	Liverpool Auxiliary. Per Mr. F. W. Bird.
_ X.Y./ 0 5 0	4 Rev. J. D. Kilburn* 1 1 0 5 C.E. Soc., St. Petersburg* 2 0 0 6 Miss Drysdale 0 10 0	7897 Miss Bowden 0 2 0
7 Miss E. F. Roberts 1 0 0 8 Mrs. F. Hooper 1 1 0	7 J. G. C 3 3 0	8 Per St. Chrysostom's Ch 0 19 5 9 L. S. Lee 1 0 0
9 Mrs. E. White 0 4 0	8 Miss L. Neighbour 0 10 0 9 Mrs. H. Martin 0 10 81	Per Rev. J. W. Skinner, Liscard.
200 R. H. Carnegie* 2 2 0 1 J. S. Scarth 0 3 6	280 J. Douglas 0 8 0	8212 Mrs. Jenkins 0 2 3
2 Misses Reid 0 6 0	1 2 R. Wilson 2 10 0	4 Bethesda F. Ch., Sunder-
4 Miss Steel 5 0 0	3 Mrs. Maslin	land 0 10 0 5 Miss Scott 1 0 0
5 Miss M. J. Cross 0 10 0 6 Miss I. Bryson 0 0 6	5 Miss E. Harris 1 0 0	[Continued on page 266.
•		



Vol. II., No. 23.

THE CONTINENT OF OPPORTUNITY

. March, 1914.

### notes &

NOTICES.

It is a great cause for rejoicing that the circulation of our Magazine is rapidly growing. The increase in the number of friends who regularly take

**Circulating** copies shows not only that more extensive interest is being taken in the work of

the E.U.S.A., but also that the spiritual condition of the great Continent is becoming more and more widely known, and definite prayer is being asked for the varied needs of the field.



In spite of this growing knowledge in the Christian Church of the appalling condition of South America, we are constantly surprised at the general ignorance which still prevails. We are frequently Not being met with such exclamations as "I had no knowing. idea the land was without the Gospel," "I always supposed they had the same privileges as we enjoy," "I was quite ignorant of the fearful condition of the country," "You surely must be mistaken about the Continent being so destitute of the Gospel, for I have read a good deal about Missions, and have seen but very little regarding South America's spiritual need."



WE are anxious, therefore, to make the influence of the Magazine even greater, and

would solicit the help of present readers in all parts of the homeland to unite with us in our efforts to awaken still further interest in South America, and to spread information concerning its needs. We shall be only too glad to send small parcels of specimen copies of "South America" to would-be helpers who could pass them on to friends, who as yet know little of the great work which God has entrusted to us.



The trouble in the past has been that there was very little literature telling of the dreadful need of that dark land. In

an endeavour, therefore, to make known by the printed page the true condition of the millions who are living

in the land of the Christless Cross, we seek your help. We would that all our friends had one or two pamphlets and copies of the Magazine to pass on to those who could help us by the consecration of prayer and service.



THE most effectual way of helping us, however, is by the formation of a local

Prayer Circle, for whenever there has been definite united prayer for South America some advance step Our quickly followed. The Prayer Prayer Circles already Circles. existing have been a great source of blessing and power to our workers, the value of which eternity alone can estimate. May we sharpen generalities to a point and ask if you are a member of a Prayer Circle for South America? If not, would you be willing to form one? We shall be delighted to send full information as to methods.



WE were reminded recently of the reference which Mr. Hudson Taylor made to South America and its place in his prayer life. He said that he once made a discovery

Forgetting South America. which a wakened and startled him. He had been interested in China, and he used to begin praying for that land, and he would

pray for it so long that he had little time to give to other countries. As a result he determined that he would reverse the process of praying, beginning with the forgotten lands, and ending with China. On thinking the matter over he discovered that South America was the country most frequently left out, and from that time on he generally began his prayer by remembering that land.



WE are often touched by pathetic letters which reach us from those who have an earnest longing to serve God among those

A consecration to go.

who know nothing of Him, whilst the way is blocked by ill-health or some other insurmountable barrier.

We thank God for all such letters and for the earnestness of the prayers of these friends, who have a consecrated desire to go but are prevented. Surely their petitions for those labouring in the field are precious to Him who knoweth all hearts.

No less precious to the Lord than the consecration to go is the consecration to

A heart in close touch with Christ. Often during the past few months have we been touched by the sacrifice and devotion of those who have heard the

and devotion of those who have heard the call of South America, and have endeavoured to respond by gifts which have meant more than can be expressed.



A LETTER has reached us this month from a friend who has been much touched by the cry of the Indians of the inland—those vast regions which we are longing to enter.

She has expressed willingness to provide £4 per annum towards the support of a teacher for one of the interior regions if nineteen other friends are forthcoming to complete the sum necessary for the support of such a worker. We earnestly and prayerfully put this suggestion before those who are able to help.



During the past month our General Secretary, Mr. McNairn, has held several meetings in Belfast and Irish Dublin. We have been greatly cheered by the kindness of his reception on all hands, and the splendid attendances at each of the meetings. Not only have we secured a large number of friends for the Society but

of the meetings. Not only have we secured a large number of friends for the Society, but we have prospects of forming an Irish Auxiliary. This will considerably assist us in fostering the interest which has generated through the recent meetings.



WE are very grateful for the valuable help of those who had the arrangements of the

Our Preparation for the gatherings was most thorough, and the consecrated service mani-

fested both before and during the meetings by local friends is very gratefully appreciated.





Mr. Mervin Ganton.

Sister Isabel, who is now on her way to Lima, is a member of the Wesley Deaconess Order. She is Scotch by birth, a native of Dunbar. Her earliest experience in Christian work was gained in the Edinburgh Mission of which she was a member.

Accepted for service as a Wesley Deaconess, she had a year's training at the Deaconess Institute at Ilkley under the Rev. William Bradfield, B.A., Principal of the Order. This training is meant to equip workers in Bible and General Knowledge that they may be fitted to render effective service to the Christian Church. Her first appointment was to the Hull Mission. Here, for three years at the Queen's Hall, under the superintendency of the writer, Sister Isabel put in splendid work.

In seeking the outsider, caring for the sick, going after the wayward and the fallen, and building up new converts in the faith, Sister Isabel has found her hands full. Her work was wrought with great thoroughness, with exemplary diligence and with unfailing cheerfulness.

Always there has been laid upon her heart the burden of South America. Through her manifold activities she heard its call clear and insistent, convinced that her life work would be in this Continent.

The members of her fellowship meeting were infected with her enthusiasm. Many

# God-Speed to Two New Missionaries.

Mr. Mervin Ganton goes from Canada as a Missionary farmer to assist Mr. Payne on the Inca Farm. Mr. Ganton has spent two years in the Toronto Bible College as well as some time in College in Montreal.

We be peak for him a warm interest on the part of our friends at home, that he may be a great blessing to the Inca Indians among whom he will work.

of them have associated themselves with one of the Prayer Circles. When there was a probability of Sister Isabel's services being accepted by the Evangelical Union, she received a practical training as a nurse in connection with the Edinburgh Hospital, and she now goes forth to realize her life ambition, and to share what we trust will prove a blessedly fruitful work.

(REV.) W. H. HEAP.



Sister Isabel Adam.

# Through our Field in Goyaz.

By Bryce W. Ranken.

N the 9th July I left São Paulo at 5.35 a.m., by the fastest train for Goyaz. It was quite dark and almost frosty. A little more than two hours' ride brought us to Campinas, and here the passengers for Goyaz changed on to a narrow-gauge railway. This train is known as the Rapid and travels at wondrously speed, round equally remarkable curves. The train was a long one, and at times, on short curves, both engine and rear coaches would be completely out of sight at opposite extremes of the curve, so that by a slight stretch of imagination, one might easily think that the train was running round and round in a circle, trying to catch its own tail. The greater part of the way lay through large plantations of coffee. About 4.30 p.m. we reached the flourishing town of Ribeirão Preto, where one of our converts and his family were at the station, with warm greetings and a pressing invitation to spend the night, but time being short, it was needful to press on to the full extent of the train journey for that day, and we stopped a little after 8 p.m. at Franca, putting up at the Station Hotel, where the dirty and primitive conditions of the interior were in full evidence.

We were off again at 7 o'clock next morning, after a cup of black coffee, hastily prepared by a mulatto waiter. During the forenoon I distributed the Gospels I had with me, among my fellow passengers and also at one of the stations, and this opened the way for conversation on religion with a couple of commercials. About 6.30 p.m., after a long dusty journey, we reached Araguary, the terminus of that part of the railway. I did not think any one in Araguary knew of my coming, so was surprised to hear my name called out from the platform, and still more to find that Sr. Conrado and three of our converts had come down, a five hours' journey by rail from Catalão, to meet me. It was a pleasure to see them all again.

Next morning we were up at 5 o'clock, leaving shortly afterwards for Catalão, on the newly-opened Goyaz railway, which, in spite of its many and devious windings, completed in five hours the journey which used to occupy at least a day and a half on horse back. At Catalão quite a crowd of our people were at the station, giving one a most affectionate reception. New converts vied with the older ones in the warmth of their greetings. That night we had our first meeting, with a good attendance and a very helpful spirit.

Next day was Saturday, and the occasion of one of the annual Romish "festas." The morning was occupied with the unpacking of baggage and preparation of harness, for the long saddle journey which lay in front. At night we had a lantern meeting with a fair attendance. Next day, Sunday, quite a number of converts came in from the country, and we had an animated meeting at mid-day, followed by a large meeting at night in the "sala" of Sr. Antonio Marciano, which was packed out with about 120 people, many more not being able to get On Monday morning, together with Sr. Conrado and one of the elders, I started out for a week's visit to the preaching points in the country. Our first place of call was Retiro, where one of the Church elders has a "fazenda" and there is quite a fair number of converts. Some eighty people attended our meeting that night. We were thoroughly in the interior now, sleeping arrangements were of the most primitive kind, and fleas abundant.

From Retiro we went on to Paraizo. arriving just in time to get some dinner, and arrange the lantern for the evening meeting. Sr. Tobias, who is the chief of the work at this point, had made great preparations, and had extended his front room by erecting a temporary shed, roofed with palm and banana leaves, and furnished with plank seats. Some 120 people turned up for the meeting,

### THROUGH OUR FIELD IN GOYAZ.

which was a most interesting one. I have never seen attendances like this in these lonely country points in Goyaz. Next day we had two meetings, that in the afternoon being crowned with four conversions. One could not help being impressed with the immense possibilities wrapped up in these large meetings of country people, willing to seek to understand the Gospel.

Measles was raging all around the district. One of our host's sons was lying sick with it upon a bed in the room where the meetings were held, whilst a son-in-law, who was



Sr. Conrado, his wife Da Marietta, and their adopted son José.

through the worst stages, came in and shared the bed with him during the meeting. Later on, the same bed was placed at our disposal for the night! The people have not even rudimentary ideas of sanitation.

On Thursday we left in fairly good time for Corrego Fundo, some of the Paraizo converts going part or all of the way with us. I had been told that Corrego Fundo was a tremendously cold place, and indeed it was. The "sala" of the farmhouse, which is the centre of our work there, is almost entirely

open on one side, so that most of us were glad to use our ponchos or heavy riding cloaks during the greater part of the meeting. Our audience was late in arriving, but in all, about eighty came; none of them converts as yet, beyond our host, Sr. João Altino, and some of his family. Next morning, his eldest son Oscar, a married man, decided for God, and we had the joy of leading him to the Saviour. His wife is also a convert. The second son, Antonio, was deeply impressed but not ready to yield.

On Friday evening we got back to Catalão, in time for the weekly prayer meeting, and on Saturday completed our preparations for the forward march, shoeing animals, buying in provisions, and preparing boxes. On Sunday, among the country folk who came in to town for the meeting were our host from Corrego Fundo and three of his sons, including Sr. Antonio, who now took his stand on God's side. So many had been unable to get into the "sala" the previous Sunday to see the views of the "Life of Christ" that we had urgent petitions to exhibit them over again, and this we decided to do, the room being crowded out again, largely with unconverted people. It was a splendid opportunity.

On Monday, 21st July, about 10.30 a.m., after a lot of hard work and preparations, we got away on the first stage of our journey to Entre Rios. Among other things necessary was the purchase of a new hat, as some one had taken advantage of the crowd the previous night to make off with mine. Several weeks later, this individual repented and returned the hat to one of our elders, first saying he had found it and afterwards confessing he had stolen it. Judging appearances, he certainly seemed to have

by appearances, he certainly seemed to have got an immense amount of wear out of it. As he lived away in the country, I was not able to see him on my return.

Our road that day passed largely through high-lying country, and as the weather was splendid, the sun being bright and the air clear, we could see for a great distance. We seemed to be passing through a vast empty land, miles and miles without signs of habitation. Very pretty wild flowers are met with along the road, but they crop up separately and far apart, not in abundance

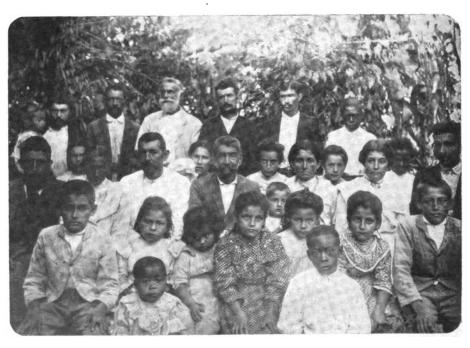
as in England. On the other hand, many of the trees bear flowers and are often a mass of brilliant colour. We made a long march of almost thirty miles without a break, stopping finally just at dark at a farmhouse known as "The Widow's." It was an indescribably dirty place. An abundant but miserably prepared meal was placed for us on a bench, and we sat round on boxes, saddles or anything else, to get our food, by the light of a cotton wick burning in a dish of castor oil. Yet the people were friendly and showed no hostility whatever to the Gospel.

We had a sleepless and very cold night, and were away at 7.30 next morning, and after a twelve-mile march had breakfast at the side of a stream, with a precious wee time over the Word of God and prayer before re-starting. Shortly after 2 p.m., we reached Entre Rios, or Ypameri as it is now called, and put up at the house of an old German couple, Frederico Schmalz and his wife, pitching our tent in their garden. We at once set about getting permission to hold a meeting in the Town Hall, but the difficulties were great, and it was late in the evening before we finally succeeded. Next day,

however, we were able to get invit ations out right through the town, and at night, in spite of the generally acknowledged indifference οf the people of this place, someeighty turned out for the meeting.

Goods trains are now reaching Y pameri once or twice a week, and the advent of the railway has brought quite a rapid development. Some 500 new people have come in quite lately. A number of new houses and new shops have gone up, and others are in construction. There have even come into existence two bakers' shops and a butcher's, the latter paying a tax of £70 a year for the right of selling meat at about fivepence-halfpenny per pound. He is under an obligation to kill at least one bullock each day. Bakers and butchers are rarities in Goyaz towns.

We were up at 5 a.m. next day, and after a short time of prayer with old Frederico and his wife, which touched them greatly, my trooper and I got off for S. Cruz, leaving Sr. Conrado to return to Catalão. We travelled some thirty-five miles during the day, part of the way being along a cutting made for the new railway, but which as yet is innocent of rails, and towards dark we ferried across the river Corumbá, on a large raft, together with our animals. We rigged our tent on the further side of the river, rather to my trooper's disgust. He being indifferent to Goyaz dirt, would have preferred to have saved trouble by sleeping



A group of Converts at Retiro, our largest Catalão outstation.

### THROUGH OUR FIELD IN GOYAZ.



A group of Converts at Paraizo, a Catalão outstation.

in the public "rancho" or shed, which is provided for travellers at that point. The country on this journey has impressed me as more beautiful than hitherto, and the people dirtier.

Before daylight we were up to find our tent sopping with the heavy dew and mist that had fallen; the water of the adjacent river being much warmer than the air, gave off much steam. We reached S. Cruz about 2 p.m., and found Sr. Ricardo hard at work organizing the meeting to be held that night in the Town Hall. Some fortyfive people attended. The town seemed as stagnant as ever, but all the old opposition to the Gospel has gone. It was the scene of fierce persecutions in the old days, but now everyone is friendly, and several families have returned from Gamelleira to take up their residence there once more. The new railway, unfortunately, will leave it about twelve miles to one side, so it is doubtful if the old commercial prosperity will ever return. It was, many years ago, a gold mining centre for adventurers from São Paulo.

Next day we left, a company of nine or ten, for Gamelleira, and about four miles from our destination were met by some twenty or more of our converts, who had ridden out to

greet us. It was Saturday, and the night of the weekly prayer meeting, and it gave us great joy to find an attendance of ninety-six gathered in the hall of the church building, which is now nearly completed. Sr. Ricardo is almost strong again, except for his eyes, which are still weak, but he looks thinner and grayer, and in character is a winning mixture of sweetness, firmness and humility, with a large measure of Braz-

ilian slowness. He has been through trying times these past two years, what with strifes among his people and his own serious sickness, but now God is bringing him out into a wider place again; the two principal malcontents who had caused him such trouble had been received back into Church membership the Sunday before my arrival, having publicly confessed their fault and asked pardon of the congregation. Their followers had preceded them in this.

I had a splendid night's rest, in a real bed with sheets, and felt much refreshed. On Sunday morning early, nine converts received baptism; Sr. Ricardo entering the water, and I giving a short exhortation. Five were men and four women. The Sunday morning meeting was a remarkable one, the hall being packed out with some 200 people, and the address being followed by the Lord's Supper. The attendance at night was slightly smaller, when I showed the first half of the series of slides I had with me upon the life of Christ. The roll of the Church here now contains 120 names, and I found the work had extended greatly since my last visit; one of the most promising points being Burity, about ten miles outside, which seems likely to become almost a



Converts at Corrego Fundo, a Catalão outstation.

second Gamelleira. There are now nine families of converts living there.

On Sunday afternoon we had a meeting of the Church Officers, when I laid before them the proposal which has been for several years on my heart, that we should seek to organize a Convention in Goyaz for the deepening of spiritual life. The proposal was warmly received, and the Church undertook to have the Convention there early in September, on my return from the capital, and to invite all the known converts in the State of Goyaz. It would mean a great deal of work and self-sacrifice on the part of our people, and among other things, it would be necessary to put up a shed for a dining-hall, purchase the necessary dishes, cutlery, kitchen utensils, etc., but they readily undertook to do this.

On Monday evening we had a most solemn and reverential time with the closing views of the life of Christ, and everyone seemed to feel that God was with us in special power and blessing.

Next day, making some calls in our little Christian village, I visited one of the elders, who combines the occupations of colporteur, farmer, shoemaker and barber, and took advantage of the opportunity to have him cut my hair; for which he would nct

would nct let me pay. On the contrary, when he had finished, he served me with tea and cheese—a most hospitable system! The hairbrush happened to be clothes brush, and was used as such at the close of the operation.

On the 30th inst., together with Sr. Ricardo, Sr. Chico Carneiro and a new trooper, we got away about 7.30 a.m. for Andorinhas, thirty odd miles distant, and after a fairly quick march reached our destination about 4 p.m., being met a little distance out by a few brethren. I was exceedingly tired on arriving, but a large mug of hot water helped to relieve me a little, and we were able to have an open-air meeting in the farmyard that evening. The affection and hospitality of the people at Andorinhas is remarkable, even though much dirt mingles with their great kindness. They are mostly very poor. In deference to my being a foreigner I was given water to wash with, but it was served up in a kitchen pan.

Sr. Carneiro had invited all his neighbours for miles round to come in for breakfast next day, and a large number accepted. A most liberal banquet was provided, and afterwards we held a good quiet meeting, both Ricardo and I taking part. Some had obviously come for the breakfast and did not want the message, but the greater part gave earnest attention to what was said. All were pressed to remain until evening, and another call was sent out round

### THROUGH OUR FIELD IN GOYAZ.

the neighbourhood, so that a large number gathered in the farmyard for a second openair meeting at night, when again the greatest attention was given to God's Word. I could not help feeling that if a Mission of two or three weeks could be held in this place, much fruit could doubtless be gathered, but two days was the most I could afford to remain.

On the 1st August I left with my trooper for Pouso Alto, Sr. Ricardo returning to Gamelleira. We had a long march of thirty odd miles, and about six miles from our destination were met by Sr. Tavares and three of his people, including our old friend João Chrysostomo, now a Police Corporal, who happens to be stationed in command of the Police Detachment at Pouso Alto. Sr. Tavares looked rather thinner, and so did his wife, than when I left them four years ago, but otherwise unchanged. He had two meetings for me to take part in that night. The next day, as our own hall is only small, we tried to get the use of the Town Hall, but the Chief Magistrate is very Romanish and would not consent to this, so we had to arrange our meeting in the garden of the Mission House, some 120 people

attending, among them being João Chrysostomo and two of his soldiers. In the earlier part of the day we had a baptismal service about a mile and a half outside the town.

The Sunday noon meeting was small, confined almost entirely to the converts, and followed by the Lord's Supper; but the evening meeting was again too large for the hall, and had to be held in the garden, when some 150 people were present. We were hard pressed to find seats for them all, and

had to send out forage parties to borrow benches wherever they could be obtained.

I had a most interesting conversation today with Sr. Diogenes, an early convert of the work here. His father lived in Minas, and had two Bibles in his house which he prized but never read. His father had also bought two booklets from a colporteur, which Diogenes greatly appreciated, and when he left his father, he brought these with him. They constituted almost his entire library, and he read them frequently. One of them he showed to me: it was practically a résumé of the Gospel, taken from the Douay version. When he came to Goyaz he bought a Bible from a former convert, now dead, and readily imbibed its teaching. He had been living near Pouso Alto for a long time, and when he heard that the Protestants had come there, he came into town to seek fuller instruction, and so was led by Tavares to the actual step of conversion. His whole life and spirit show a very evident work of God. He is desirous to dedicate himself to the work of colportage, and we have arranged to give him a six months' trial as soon as he can arrange to be free.



Sr. Ricardo, his wife Da Filha, and their boy Ricardinho. Sr. Ricardo is our senior Brazilian pastor.

Together with Sr. Tavares, Diogenes, (he rejoices in the full name of Diogenes Diomedes Duarte e Formiguinha), our trooper and two of the Pouso Alto converts, we left on Monday forenoon for Dourados, where Diogenes has a little farm. We reached there about dark, just as the people

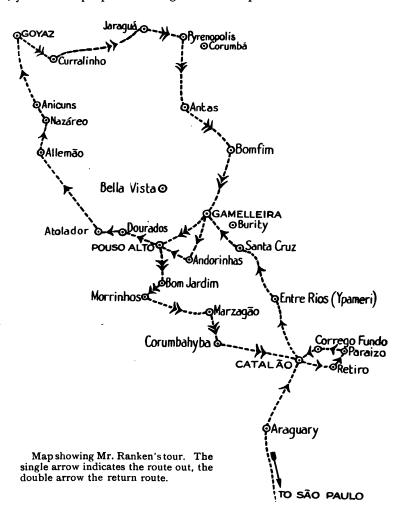
were arriving for the meeting. The road was an exceptionally bad one and carrapatos abundant. Diogenes led the way on a tall, thin, chestnut horse; by a strange coincidence, both he and his horse have each lost the right eve. I had a specially bad time on this day's march, having a bad attack of lumbago, so that I could scarcely bend, or when bending, straighten myself. The meeting was small but very interested, and with difficulty I managed to share it with Sr. Tavares. Diogenes and his wife Balbina are evidently doing good work amongst their neighbours.

We were up with daylight next day. Marcilio, the trooper, had our animals in from the pasture with the gray of dawn. Diogenes brought me hot water in a slopbowl to wash in, and a little later on I noticed the same bowl

appear at table as a cake tray. The few utensils usually found in a Brazilian farm have to serve many different ends. They insisted upon our waiting for breakfast; then followed family prayers, a very real time, and many eyes were wet with tears when we arose.

At 8.30 a.m. we left for Atolador, about twenty-five miles distant, a wretched road,

and as we had already breakfasted, we did the distance in a single piece. Atolador is a poor little place, a single street less than half a mile in length, with houses scattered on each side. It is curiously deficient in water, the only supply being a single little trickle coming out of a spout in the side of the



hill. Brazilian country people, however, can manage to get on with a wonderfully small amount of water. We arranged our meeting in the largest room of the telegraphist's house, and by the dim light of two flickering candles could just make out the faces of our audience. Still it was a powerful time, and we were very conscious of the Lord's presence. We stayed with a

### THROUGH OUR FIELD IN GOYAZ.

son of one of the Pouso Alto converts. Unfortunately, like nearly everyone else in Atolador, he lives under most immoral conditions.

We were off again early next morning for a two days' march to Allemão, Sr. Tavares accompanying us. In the main, we followed the track of the telegraph line, where we found abundance of carrapatos, and very little water. At times, both we and our animals were quite parched. In Allemão, we put up at the house of the clerk of the Civil Magistrate. He is a thorough and genuine convert. His house, however, was a

mere hovel. His wife has one hand deformed, and as it happened, has a terribly bad thumb on the other, so that, poor creature, she was able to do but little work, and her six children could not have been beaten for dirt in the poorest parts of East London. Accordingly I arranged to pitch our tent on a bit of ground in Antonio's garden, rather than sleep indoors, and we had just finished rigging the tent and transferring our baggage to it, when Brother Macintyre arrived from the capital. It was already dark and too late to attempt arrangements for a meeting.

(To be continued.)

# The Call for a Colporteur.

The following extracts are taken from letters recently received from Mr. Bryce W. Ranken. With the first letter he sent the list of names to which he refers, this is made up of sixteen women and nine men, whose ages range from fourteen to seventy, and added to these there are the other eight mentioned in his second letter. The Directors would gladly respond to this appeal, but feel they are not justified in increasing our expenditure in the present condition of our finances, and have therefore decided to bring the facts to the notice of our readers in the hope that some may have it laid on their hearts to send contributions for this special purpose.

I enclose the list of the names of a number of converts God has given us in São Vicente, close to Santos (practically now a suburb), forty minutes by car from the railway station, and with some 10,000 people. I was there two Sundays ago to see the work, and get to know the people, and found every evidence that God is doing a work. The meetings were begun in August last by one of our colporteurs, and have gone on growing in a surprising way, in spite of most wretched conditions. These converts want, naturally, that we should adopt them as part of our Egreja Christa (Christian Church). All I have been able to do for the present is to send them some benches from here, and arrange to leave the colporteur in Santos until the end of the year, to look after them, and to send some one from here once a month to help. This is purely provisional. Twenty of these converts are already applying for baptism. I have no way of providing for them; can you help us? Santos is too small to maintain a colporteur all the year

round; we have lately taken a six months' licence, and worked it at half-yearly intervals. Would the Board help us to place a colporteur there permanently? If so we would send our best man, and give him the pastorate of this work in São Vicente until such time as something better might become possible. It is an expensive place, worse even than São Paulo, and we should have to help a man to the extent of about £5 a month to keep him there permanently.

I took three meetings, one Saturday night and two on Sunday, and in spite of wet, blustery weather the attendances were seventy, forty-five, and eighty respectively; this with planks for seats, and a number having to stand.

The remarkable thing is, the work has passed the initial or novelty stage, and still the interest deepens, and attendances grow.

Since we sent the list of converts in São Vicente, we have received the names of eight more who have taken their stand on God's side.

# Evangelizing the Department of Lima.

By T. Webster Smith.

A

RECENT week-night service of the Lima Church was given up to hearing an account of an Evangelistic tour undertaken by a

native member of the Church, Sr. Juan Guerrero. The narrative was listened to with interest to the point of enthusiasm, and readers of South America will, I am sure, be glad to know what things God has been doing. Leaving Lima June 30th, Sr. Guerrero was joined at Huancayo by Sr. Juan Virgilio, a member of the Lima Church now resident at Huancayo, and who, under the auspices of the British and Foreign Bible Society, was to accompany Sr. Guerrero as colporteur—having with him three pack mules each bearing

two boxes of Scriptures.



Sr. Guerrero.

During the journey, which ended October 4th, the brethren visited twelve important towns—besides wayside places, and the number of organized preaching services held amounted to sixty-four, apart from numerous discussions and Nicodemus talks. The interest shown in the Gospel was considerable in most of the towns, there being only two where indifference was the characterizing attitude. What the results of this tour will be, only that great Day will reveal completely, but in addition to a number who declared themselves in favour of the Gospel as against Romanism, Sr. Guerrero counts on fifteen as being genuine conversions—in one town (Alis), two men and two women; in another (Piños), a man and his wife. The women, as usual, were more timid and shy of listening to the New In Huantán there were four conversions, in addition to eight who were already believers, and who intend coming to Lima soon to be baptized in the presence of Lima members.

One of the hopeful characteristics of the meetings held was the number of young men attending, and their manifest interest. At several places, notably Alis, the Evangelists were asked to return, and the three towns of Laraus, Huantan and Quinches appeal for a pastor, and Huantan for a school. Laraus has so turned against the Roman Catholic religion that no religious festival is allowed to be held in the place, except on payment of a fine of  $f_5$  to be spent on municipal improvements. The movement in favour of liberty of worship was proceeding in the capital (and being assisted by our press throughout the country) while our brethren were touring, and they had promises of support, in form of petitions signed by neighbours, given to them; in one case this being illustrated by the sub-prefect. The authorities generally were helpful, and in one or two instances stationed soldiers at the door of the meeting-place to prevent disturbances—the priests occasionally trying to argue, that according to Article IV. of the Constitution,\* no meeting whatever should take place. However, quite frequently the Town Hall was placed at the disposition of the Evangelists, and in other cases schoolhouses or private dwellings; only once or twice were the preachers under necessity of renting rooms for the meetings.

The same was the case concerning hospitality; as a rule this was ample and gratuitous, such as it was; in other cases, somewhat hard to procure, even on payment. Our brethren found the roads bad at places, with a danger of mule, Bibles and all disappearing over precipitous parts; the roads, at times, were rendered treacherous by a four or five inch covering of snow. This is Guerrero's first Evangelistic tour. He is a strong set man of thirty-three, very good at seeing the other side in an argument, and with a touch of humour. He was converted five years ago, and Mr. Ritchie has spent much pains in training him. Some of his

<sup>\*</sup> See article in "South America" for November, 1913, page 150.

#### EVANGELIZING THE DEPARTMENT OF LIMA.

discussions with the priests were very good, and convincing to listeners. It may not be out of the way to reproduce one in a condensed form.

At Alis, a town much given up to Materialistic ideas, he was invited by the Materialists to a discussion in the Town Hall, with an audience of some fifty. Guerrero (his name by translation is Warrior) came out of the fight well, and partly for sport the Material-

The Principal Street, Lima.

ists said that he should discuss the next day with the priest. So it was arranged.

Now, Sir Priest boisterously opened by asking the brethren had they studied theology, had they studied philosophy; if not they could not open their mouths on the subject of religion. Guerrero clapped a Bible on the table, asked the priest if he knew the Book, and asserted that it contained enough theology and philosophy for him. The

priest said he did not know it. "What!" said Guerrero, "you a minister of religion and not know the Holy Scriptures?" To which the priest replied that the Holy Scriptures he knew, but that the Book on the table was falsified. This Guerrero denied, and said that even if so, he had compared an Amat (R.C.) Bible and found a portion just the same, and he would read it. Now this was the second Commandment, and when the

priest protested that he had never taught the worship of images but only the saints they represented, the company present gave the priest the lie, which much annoyed him.

Following up the attack, Guerrero told the priest that his mother had died six years before, and he had had no masses said for her-how many would she need for her salvation? The priest said he could not say, that masses were not for salvation but for a little relief only, and his answer was so halting that the company told him a doctor should hold out hope or no hope and do something for his fees, and so should a soul-doctor; they would pay him no more cash for such doubtful advantage. The priest became more and more angry, and said the discussion was not to be on salvation but on religious beliefs. And when Sr. Guerrero said that these should be founded on the Holy Scriptures, and the priest said he had always so taught the people, they cried in chorus: 'No! we have never heard of the Book before." In a passion the priest left, avowing that if they begged for him to come to

their death-beds he would not. . . .

So the shackles of Rome are falling off in places, but Materialism and Seventh Day Adventist wolves are rushing in. How we need more men and funds in this land. The Evangelists found that the "Heraldo" which we print, is carefully read and treasured in many towns; but, oh! the labourers are few and the harvest white. . . . Pray ye therefore!





A Public Square, Rio de Janeiro.

# The Gospel in South America.

By Jabez H. Wright.

### CACARIA.

WAY in the State of Rio de Janeiro, Brazil, at the foot of the Serra do Mar, nestles a small village bearing this ancient name, although it now rejoices in the more modern appellation of "Saint Joseph of the Good Garden." The place is built in the form of a square, the church standing in the centre. This is of typical Portuguese architecture, with two small belfries, one on either side of the principal entrance. At sunset the swallows chase each other around the old towers, and at night the owls hoot whilst great bats silently flit about.

The name Cacaria, which is Portuguese, literally signifies a heap of potsherds, for the village is built on the site of an old Indian burial-ground; and just below the surface,

immediately in front of the old church, are found the remains of the old Indian burial-pots, for they buried their dead in large earthen jars. Some of these relics have been dug up in a fair state of preservation, but to-day the bullock-waggons, piled up with sugar canes on their way to the factory, rumble over the spot, and so most of them have been destroyed. Traces of these former inhabitants still exist; one can discern unmistakable Indian traits in the features of some of the present generation, but the original occupants of the soil have been gradually driven hundreds of miles further inland to the great forests.

In an old daub-and-wattled house, behind a high fence of bamboos, about two miles from the village, lived for some time a

#### THE GOSPEL IN SOUTH AMERICA.

Brazilian of the name of Manoel Theodoro. Although surrounded by neighbours typical of the "Wild West" as regards their contempt for anything like discipline or moral restraint, he was recognized as a ringleader in daredevilry, his nights being spent in one long series of gambling and dissipation. These often ended in free fights, when revolvers and knives were regarded as the best means for driving home disagreeable arguments. It was also rumoured that the same man could have accounted easily for the sudden disappearance at night of horses belonging to the district, which were ridden hard and then sold to unscrupulous dealers many miles away. Be that as it may, at the time the writer met him he was ready to admit the truth of the above reputation. To continue in his own words, he related: "About that time, an English Missionary, the Rev. Joseph Orton, of the 'Help for Brazil' Mission, established a 'Casa de Oração' (House of Prayer) in the village. I frequently met him riding on his mule in the propagation of the 'Evangelho,' and would say to myself, 'What a fool that Englishman is, riding continually in the hot Brazilian sun or getting soaked through by the tropical rains. He imagines he will get our people to forsake the faith of their fathers and accept his heretical teachings, but he is greatly mistaken.' However, as time went on, I felt there could be no harm in acknowledging a friendly 'Goodmorning' on the part of the Missionary as we passed, and when, later still, on the occasion of a New Year's Festa, Mr. Orton gave me an invitation to attend, I felt he was so polite, and spoke our language with so much fluency, that I had not the heart to refuse. So it came about that at the hour advertised I donned my black coat and mingled with the little crowd entering the Mission Hall. Once inside, what struck me most was the spirit of reverence and earnest attention on the part of the audience; the people seemed to be expecting some supernatural appearance, and that was something so different from the kind of thing I had been accustomed to. In our churches, whilst the priest is mumbling Latin, which no one understands, the men will be walking about, or standing in groups discussing their crops or bargaining horses, and the young people laughing together or carrying on flirtations. Then the Missionary, who presided, read a portion from the Scriptures, and I was equally astounded, for we are frequently cautioned against the Bible as a false book and unfit for general reading, and now it seemed that all this Englishman had said about its being the Word of God was true. At the close of the service, I secured a copy of the New Testament, and taking it home began to read it carefully. I also continued to frequent the 'House of Prayer,' and from that time a new day dawned in my life's history, for God spoke to me and I became obedient to His voice. Forsaking my former vices and superstitions, I accepted Jesus Christ as my only Mediator, and Saviour, and in Him is all my trust.

The result of the conversion of this man was remarkable, and the whole neighbourhood where he was so well known had to admit that a new influence, hitherto unknown, was at work, even the power of God.

Many of his neighbours were weary and oppressed with the round of empty forms and vain ceremonies pertaining to the old religion, and one by one sought and found life and peace in the Gospel. As Señor Manoel's faith waxed stronger he feared not to testify, even discussing religion with some of the priests of the old faith, and helping zealously in the work of evangelization. He has since gone to his rest, but the good work goes on.

The Missionary has been removed to another sphere of labour and his place is occupied by a Brazilian Pastor, but each time the Monthly Communion Service comes round, the "House of Prayer" is crowded to overflowing with worshippers, and new members are added to the Church.

A spirit of inquiry is abroad and crowds flock to hear the simple preaching of the Gospel.

Mrs. Strachan, Tandil, Argentina, writes :-

<sup>&</sup>quot;I would very much like a good map of Palestine for my Sunday School, if you could get it."



## Chats with the Children.



MY DEAR GRANDCHILDREN.

I have been delighted to welcome just lately some tiny boys and girls of only four and five years of age as members of my growing Guild of Grandchildren. Grandfathers have Grandchildren of all ages; no one is too young, and certainly no one is too old, to belong to my family circle at any rate.

But I fancy I hear some of you who are older saving, "These little ones are too small. They

him:—"What a ridiculous little thing you are! Look at me! I can carry forests on my back." The squirrel felt very downhearted for a minute because he was so little, and so useless, but soon he brightened up and turned to look at the big mountain and said, "You cannot crack a nut!" The squirrel had found out something he could do, even although he was only a little thing.

And I am quite sure that you little ones will



Miss Hannah Spinks and the members of her Open Door Band (New Cross).

will not be able to do much." Won't they? You wait!

Here is a simple story especially to help my smallest Grandchildren, and if any one dares to say to either of you that you are too young to do anything for the new Orphanage for the boys and girls of Peru, you just cheer up and with a bright smile tell them this story and don't forget to ask them for a gift for our work.

Once upon a time a little squirrel who was out for a walk in the country one beautiful spring day sat down on the branch of a tree on the side of a big mountain to rest and have his lunch. As he sat there the big mountain laughed and said to each be able to do something to help on the work for Jesus Christ in South America.

When a friend comes in to tea with mother, you run and fetch your Certificate and ask what they think of it. Tell them you are a Grandchild, and then get mother to explain just what that means. Better still, keep your Certificates where all friends coming to the house will be bound to see them.

Get some one to read or tell you about the pictures each month in this magazine, and then you in your turn be little Missionaries and tell the stories again to your playmates. Whenever a chance comes, and it will come again and again if you

### CHATS WITH THE CHILDREN.

are sharp, shew this magazine to every one, especially to those who have never seen it before. We are trying all over the country—no, I think all over the world—to get as many people as we can to read South America each month.

Never mind if you cannot get much money to send up; money is a great deal and we need a lot ever so badly, but if you can get folk to know how much South America needs Jesus Christ, they will be sure to give the money

will be sure to give the money.

If you see others forgetting about this great work let it be your part to remind them about it, and to keep on reminding them not to forget it.

These are one or two ways in which you small Grandchildren can really help. And of course do not forget the greatest thing of all. However late it may be, however tired and sleepy you may be, always remember to add to your evening prayers "God bless the boys and girls of South America."

I am glad to be able to show you all a picture of Miss Hannah Spinks and some of the members of her Open Door Band at New Cross. I ought to have let you see it before, but somehow or other it has been crowded out with so many other things. My friends in the picture must forgive me.

My friends in the picture must forgive me.

They have not told me very much about themselves, but they are evidently interested in the magazine, as you will see. But so far they have not joined our Guild. Now don't you think it would be a splendid plan if they did? Perhaps they will when they know that we want them.

I have had such a lot of new Grandchildren since Christmas. It has kept me quite busy writing to them all. Miss L. W. Adams of Forest Hill, who leads a famous Band of Watchers, has given me a splendid list of new members. Her Band has also sent me 10/- for the new Orphanage for which I am very grateful, and some Foreign Stamps. Many thanks, my dear Grandchildren. Keep on keeping on in such good work.

Then I have to thank the following also for their contributions:—Winnie Lacey (Hornsey Rise) 1/-, David Shedden (Aberdeen) 1/-, Ethel and Ida Michael (Edinburgh) 6d., Frank Hodgkinson (Sheffield) 6d. Winnie Lacey, Gertie Hicks

(Sudbrook) and Bertie Jennings (Hove), have also kindly sent me some Foreign Stamps.

I hope in the April magazine to be able to give the names of the winners of the Competitions:— Map Drawing, "Do it Now," and "Bicho" Drawing, and perhaps to arrange a new Competition.

The Editor has handed me a little poem and has asked me if I can find a corner for it in my "Chat." It was written by a boy of fifteen, John E. Thompson of Winchester, as a result of reading a book that you elder ones would enjoy, "A Thousand Miles in a Dug-out" by one of our Missionaries, Mr. F. C. Glass. Our friend also sends £2 for work amongst the Carajá Indians, and offers some Foreign Stamps. I do not know what you think about John, but I think he would make a splendid Grandson! Here are his verses:—

### A Carajá Indian.

In yon far lonely forest
There lives an Indian red,
He's never heard of Christ our Rest,
Who for us died and bled,

Two thousand years ago He died, But yet we've never told Of Christ our Saviour, and our Guide, The Shepherd of His fold.

But yet we have not told him, He's lying now near death, His limbs are tired, his eyes are dim, He draws now his last breath.

"O God," he cries, "I did not know Of Christ who died for me, There came no man to tell me, so I never knew of Thee."

And still they pass to God's white throne, Soon we must go there too, And there confront that Indian's groan: "You never came—but knew."

Good-bye now, next month we will have a further talk about Peru. By the way, did any of you recognize the picture of the little Indian baby in our February "Chat"?

Your affectionate

GRANDFATHER.

### God Cares! Do You?

"ORGET not that your first and principal business as a disciple of Christ is to give the Gospel to those who have it not. He who is not a Missionary Christian will be a Missing Christian when the great day comes of bestowing the rewards of service. Therefore ask yourselves daily what the Lord would have you do in connection with the work of carrying the news of salvation to the perishing millions. Search carefully whether he would have you go yourself to the heathen, if you have the youth and fitness required

for the work. Or, if you cannot go in person, inquire diligently what blood mortgage there is upon your property in the interest of Foreign Missions, how much you owe to the heathen because of what you owe to Christ for redeeming you with His precious blood. I warn you that it will go hard with you, when your Lord comes to reckon with you, if He finds your wealth hoarded up in needless accumulations instead of being sacredly devoted to giving the Gospel to the lost.

Dr. A. J. Gordon.



# The Quechua Indian.

By Mr. W. H. Rainey of Valparaiso.

Agent of the British and Foreign Bible Society.

¶HE traveller who has read the fascinating pages of Prescott's "Conquest of Peru," and whose imagination has been stirred by its account of the marvels of the Inca empire and the intelligence of its people, cannot but be disappointed when he comes into contact with the descendants of this mighty race, and sees them as they are to-day.

The Spanish conquerors found a strong, well-organized, happy race of people living a settled life, under a patriarchal government, and inhabiting stone houses of massive proportions. Most of them procured their means of subsistence by cultivating the soil, every yard of which they turned to good account, by means of their wonderful

system of irrigation; or by rearing large numbers of llamas for transport purposes.

What a contrast to this happy scene is formed by the sad picture they now present to the traveller's eye. Scattered all over the country may be seen little Indian settlements, composed of three or four houses—and such houses too. On seeing them for the first time one's thoughts fly to the primitive condition of some of the tribes of Central Africa; indeed, they compare very unfavourably with the huts of some of the races inhabiting the dark continent. The hovels of the Quechua



A woman of the Quechua tribe.

Indians are usually structures of mud and stone, of a circular formation and crowned with a straw roof. The huts consist of but one apartment about eight feet square, in which all the family, as well as a number of their domestic animals, live. The furniture generally consists of two or three stools: there is usually no bed; at night the family lie on the earth floor on sheepskins or straw, with stones under their heads for pillows, covering themselves with the indispensable "poncho."

The Indian of the highlands is of medium height, but strongly built and capable of great feats of strength. His skin is of a darkbrown colour: his face sad and expressionless. Indeed, so expressionless is his face that he

seems quite indifferent to what occurs around him. He may be seen in the market place sitting beside his basket of fruit, a vacant look in his eyes, apparently indifferent to whether he achieves a sale or not. There he sits all day, like an Indian fakir, insensible to kindness or contempt, heat or cold. This insensibility is probably produced by the continual chewing of the coca leaf—from which cocaine is extracted. This is a great vice with the Indians, who are rarely seen without the injurious leaf.

The Quechua Indian's idea of happiness would appear to be summed up in the

### THE QUECHUA INDIAN.

words "drink" and "dance." Both these delights are intimately connected in his mind with religion, for it is at Church festivals, that dressed in fantastic garments he may engage in the weird dances of his tribe, moving his body slowly from side to side, accompanied by the monotonous sound of a flute. After the dance arrives the supreme moment—the drink is handed round and the Indian forgets his sorrows in alcoholic excess. Those who have seen the Indian in this sad state say that under the influence of liquor he abandons his stolid reserve and becomes expansive and loquacious, speaking freely to the white men of his life of sorrows, showing something of the tumult of passion that lies behind his passive exterior. These feasts usually last at least a week, after which the Indian creeps back to his comfortless hut, sick and penniless: his one desire is now to earn sufficient money for another

such bout. The womenfolk participate freely in the drinking, but I have not seen them dance.

Entrenched behind his passivity the Indian has borne much cruelty and injustice from his white neighbours, but there have been times when his patience has reached the limit. Then, goaded to fury, he has turned against his oppressors and revenged himself by acts of terrible cruelty. The last uprising took place during the civil war in Bolivia in 1898, during which occurred an incident which demonstrates clearly the ferocity of the Indian when roused. A wing of the Government army, defeated by the revolutionists, had retired to the small town of Ayoayo, where the commandant,

alarmed by the large number of armed Indians present in the town, ordered his demoralized troops to take refuge in the church, feeling sure that the Quechuas would respect the sanctity of the place, especially as there were two priests among his soldiers. But his expectations were in vain, for the Indians stormed the church, put all the panic-stricken soldiers to a cruel death, and beheaded the two priests on the steps of the altar.

This rising was put down with a strong and cruel hand; the Indians fell once again under the yoke of the conquerors and things reverted to their former condition. The Indian to-day is the victim of oppression as in times past. For instance, travellers passing through Indian villages will often take by force what they need for themselves and their beasts, or, perhaps they will drive away a sheep, throwing the Indian shepherd a miserable twenty-cent piece as a salve

for their consciences. In the towns, too, things are but little better. In a certain large town in Bolivia which I have several times visited, the Governor will send out soldiers to meet the Indians who are bringing their wheat into town for sale on the backs of mules and The escort llamas. will duly meet the Indians and conduct the unfortunate men direct to the presence of the Governor, before whom they will cringe as though he were a demi-god. Hewill then compel them to dispose of their grain to him at about one half the market price. In the same town too, when they decide to sweep the streets, the soldiers will march out of the barracks, arrest the first Indians they meet and compel them,



A man of the Quechua tribe.

whatever their occupation may be, to do this work with absolutely no recompense.

However, there is evidence that there are better times in store for the Quechua Indian. The Governments of Peru and Bolivia—particularly the latter—are ginning to recognize what an important factor the Indian is in the life of the nation, and the danger of having in the country such a large submerged, uneducated class, that outnumber the whites by at least ten to one, and are desirous of improving their condition. In Bolivia, Indian regiments are being formed in the army, and the conscripts are taught both to read and write. The Government is opening schools, too, for the education of the Indian, and any institution that seeks to co-operate in this work may be sure of liberal Government support.

The attention of Christian Missions has lately been drawn to these needy Indians, and a small band of devoted workers is already on the field. The chief among the Missions at work are the Bolivian Indian Mission, which has some ten or twelve workers engaged in evangelistic, medical and educational work in the district of

San Pedro de Buena Vista, in Bolivia; and the Evangelical Union of South America, which is developing a similar work on the extensive farm it possesses near the ancient Inca capital of Cuzco, Peru.

In La Paz, the Bolivian capital, both the Canadian Baptist Mission and the Methodist Episcopal Church of the United States have small night-schools among the Aymara Indians, and an independent Mission is engaged in evangelizing the same tribe on the shores of Lake Titicaca.

The British and Foreign Bible Society, in union with the American Bible Society, is also doing its part to spread the Gospel among this once noble but now degraded race, and is now engaged in translating the New Testament into the Quechua tongue, a language spoken by several million Indians in the republics of Ecuador, Peru and Bolivia.

The work of evangelizing Bolivia's Indians is a long and arduous one, but it is one that must be faced by the Church of Christ, and brought to a successful conclusion by faith and love united with patience and perseverance.

### Foreign Stamp Bureau.

"March" Packet contains 50 varieties, including Portuguese Colonies, Morocco, etc. 7d. post free. Sheets of Stamps on approval, of any countries, will be sent on application to

Mr. F. A. STOCKS, Sonning, Leicester Road, Hale, Cheshire.

### The Brazil Mission: "Help for Brazil." •

Statement of Accounts for Year ending 30th September, 1913.

To Balance from last year's Account ,, Subscriptions and Donations ,, Interest from Investments and Bank	£ s. d. £ s. d. 237 9 7 605 7 9  185 0 11	By Payments to Missionaries	f s. d. f s. d  583 11 0  42 12 0
	£1,028 7 0		£1,028 7 0

Edinburgh, 17th January, 1914.—We have examined the foregoing Abstract of Accounts, and have found the same to be correct. We have seen a letter dated 26th September, 1913, signed by the Evangelical Union of South America, acknowledging receipt of the Deposit Receipts, in name of the Mission, amounting to £354 os. 11d., and which are treated in the Abstract of Accounts as in hand at 30th September, 1913.

(Signed) SCOTT & PATERSON, C.A.,

Auditors.

E.U.S.A. Meetings during March.

We have pleasure in giving a list of Meetings which have been arranged for March, up to the time of going to press. If you live in either of the places mentioned, please do your utmost to make the gatherings successful. Should you desire to help by arranging a Meeting in your own district, kindly write The Organizing Secretary, 8 & 9. Essex Street, Strand, London, W.C.

March.	•
r.—Handcross, Wesleyan Church	
r.—Pantyffynon Chapel	ServicesMr. W. Roberts.
2 — South Norwood, Woodside Baptist Church, Women's Rally	3.0Mrs. Hodge.
2.—Handcross, Wesleyan Church (Lantern Lecture)	8.0 Mr. G. F. Sears.
2.—Pantyffynen Chapel (Lantern Lecture)	8.0Mr. W. Roberts.
3.—Wandsworth, Down Lodge Hall, High Street	3.0Mrs. Hodge.
3.—Finchley, Kensit College, Hendon Lane, N. (Lantern Lecture)	8.0Mr. G. F. Sears.
3Lianelly, Trinity Chapel (Lantern Lecture),	8.0Mr. W. Roterts.
4.—Shereaftch Tabernacle, Hackney Road	8.0Mr. G. F. Sears.
5.—Harrow, College Road Baptist Church (Lantern Lecture)	8.0Mr. G. F. Sears.
8.—Swansea, Carmarthen Road Congregational Church Bible Class	3.0Mr. W. Roberts.
II.— Canenbury, Harcourt Congregational Church	9.0 Mrs. riouge.
12.—Birmingham, Central Y.W.C.A. (Lantern Lecture)	9.0 Mr. W. Doberts
13.—Birmingham, King's Heath Evangelical Mission (Lantern Lecture)	% Mr W Robets
15.—Birmingham, Friends' Institute, Moseley Road, Morning School	
15.—Birmingham, Friends' United Sunday Schools	2.0 Mr W Roberts.
15.—Birmingham, Friends' Institute, Mission Service	6.20 Mr. W. Roberts.
15.—Birmingham, Mornington Road, Smethwick	8.0Mr. W. Roberts.
17 — Willedon, Evangelical Mission, Church Road (Lantern Lecture)	8 rs Mr. G. F. Sears.
18.—Liverpool, Yamen Cafe, Bold Street  18.—Liverpool, Toxteth Tabernacle, Park Road	Rev. I. Smyth Wood, M.A.
16.— Liver poet, Yamen Care, Bold Street	4.0 Mr. W. Roberts.
16.— Liverpool, loxteth labernacie, Park Road	8.0 (Rev. J. W. Skinner.
To Manchaster Milton Hell Conference	(Rev. J. Smyth Wood, M.A.
19.— Manchester, Milton Hall Public Meeting.	Mr. W. Roberts.
19.— maintainette, mitton fran rabite meeting	Rev. J. W. Skinner.
20 Wallasey, "Sandy Knowe," Grove Road	3.30Mr. W. Roberts.
21.—Manchester, Lightbourne Evangelical Church, Moston (Lantern Lecture)	7.30 Mr. W. Roberts.
22.—Manchester, Lightbourne Church, Moston	Services Mr. W. Roberts.
23.—Newcastle-en-Tyne, Central Meeting	Rev. I. W. Skinner.
25.—Wallasey, Welsh Congregational Church, Liscard	8.0 Mr. W. Roberts.
26.—Belten, St. Peter's Church, Halliwell	8.0 Rev. I. W. Skinner. \(\mathbb{C}_i\)
26.—Beckenham, Y.W.C.A., Wickham Road	8.0Mr. G. F. Sears.
······································	

### KENSIT'S WICKLIFFE PREACHERS.

### WHY YOU SHOULD HELP THEM.

- BECAUSE God has undoubtedly prospered this Work, and used it for His Glory.
- BECAUSE the Word preached by the Wickliffe Preachers has resulted in the salvation of Romanists and Ritualists.
- BECAUSE the Protestant Sunday Schools have rescued young lives from the clutches of the Priest.
- 4. BECAUSE Mr. Kensit's recent exposures of the Catholic League have been
- 3 & 4, ST. PAUL'S CHURCHYARD,

E.C.

- commended by the Bishop of St. Albans as "a public service."
- BECAUSE Rome's "Motor Van" and "Missions to Non-Catholics" have been followed up from Cornwall to Scotland.
- BECAUSE this Movement has been most successful in arousing the Protestants of our Land.
- BECAUSE God the Holy Ghost has bidden us to "Preach the Word" and "earnestly contend for the Faith."

### J. A. KENSIT,

Secretary.

Your prayers and financial support will be greatly valued.

### ACKNOWLEDGMENTS—Continued.

Receipt No.	Receipt No.       \$\mathbb{L}\$ s. d.         Per Mr. G. H. Steveni, West Kirby.         Odd amounts       2 4 10         Part Coll. at Mtg.       0 10 0         Per Miss Hughes, St. Leonards.         2244 Miss E. Mason       0 10 0         5 Mrs. Mason       0 10 0         6 St. Leonards P.C.       0 10 6         B26 Miss F. Tenterden       0 10 0         7 St. Leonards P.C.       0 10 0         8129 Mrs. Meers       0 10 0         8130 Mr. Binnie       0 5 0         1 Mr. Rigden       0 2 0         2 Mr. Hertslet       0 10 0         Per Mr. J. Park, Kensington         7725 Box 390       \$\begin{array}{0} 5 0 5 0 0 0 0 0 0 0 0 0 0 0 0 0 0 0 0	Receipt No. Receipt No. A 21.    Yer Mr. Harvey Farmer.
Per T. L. Chadwick, Aintree.	8 0 3 4	- 603 0 3 2
2201 T. Fleming 0 10 0	§ — 220 ·········· 0 3 9	
Per Mr. T. W. Leese, Manchester.	8010 — 212 0 5 0	- 607 0 5 6 - 608 0 1 0
7791 E. Atkinson 0 5 6	1 — 416 0 6 0 2 — 422 0 10 6	- 611 ····· 0 3 9
2 Miss F. Firth 0 2 0 3 F. Walker 1 4 1	3 386 0 10 6	— 612 ····· 0 1 0
4 Mrs. Leese 1 0 0	4 401 0 5 04	— 613 0 4 4 — 642 0 0 6
Per Miss Prescod, Liscard.	5 — 405 0 1 9½	— 643 0 3 0
as Courthormbo O. R. O.	6 "Friend"(*0 1 0	- 645 0 1 5 - 647 0 1 6
7912 Mrs. Southcombe 0 10 0	7 Box 30 0 5 0	- 647 0 1 6 - 648 0 0 6
Per Miss Robinson, B'head.	8 Kensington P.C 1 3 01	— 650 0 0 6
7440 Mrs. Tetlow 0 2 0	Help for Brazil.	$\begin{array}{cccccccccccccccccccccccccccccccccccc$
1 Miss Lathom 0 4 3	Per Mr. J. Stuart, Glasgow.	— 653 0 <b>8</b> 8
2 Miss Kitts 0 1 9 3 Mrs. Duckworth 0 2 6	8106 Mr. J. Weir 1 0 0	— <u>655</u> 0 0 <u>6</u>
4 Mrs. Stott 0 2 0	7 Miss A. Bruce 0 0 61	- 656 0 3 7 - 658 0 1 0
K Mrs. Robinson U b U	8 Mrs. Hunter 0 2 81 9 G. McNaught 0 4 71	<b>—</b> 659 0 3 5
6 Mrs. Williams 0 6 2		— 660 0 3 0
Edinburgh Auxiliary.	8110 H. Delmore 0 1 8 1 Mrs. McCarroll 0 1 61	- 662 0 0 9 - 663 0 1 2
	2 Mr. Wilson 0 3 9	— 664 ····· 0 0 7
Per Mrs. Brown.	3 Mrs. McVicar 0 3 6 4 T. Claney 0 3 9	- 665 0 3 8 - 717 0 4 2
1 Mrs. Ross 0 7 0	5 Miss C. Taylor 1 0 0	- 7i8 0 2 9
Misses Callender U / U	6 Miss Aird 0 10 0 7 Dr. Fry 2 2 0	
3 H. D. Carr	8 Miss E. Sell 0 7 6	
5 W. E. Evans 0 10 0	9 Miss Packham's B. Class 0 13 6	13 2 9
•	8120 The Kingston Family 8 17 6 1 L. Kingston 0 4 1	
Hon. District Secretaries.	2 Mrs. Stringfellow 0 8 0	Part Receipt No. A 158.
Per F. C. Blake, Cambridge.	3 Mrs. Stalker 0 12 0	Per Miss Reader Harris.
8196 Miss Brayshaw 0 5 0	4 Miss R. Whiting 0 10 6 5 Rev. D. M. Forrester 1 0 0	Box 846 0 2 0 847 0 2 0
7 G. Chapman 0 5 41 8 Anonymous 0 10 61	6 B. Gow 0 10 0	— <u>848</u> 0 4 3
9 F. Mansfield 0 6 1	7 J. P. Maclay 10 10 0	
Per Miss E. Francis, Dover.	Per Rev. J. Fanstone, Hassocks.	- 850 0 3 6 - 851 0 24101
A F O	ONER Dr Maxwell 0 10 0	— 882 0 5 1
7771 Miss B. Nugent 0 5 9 2 Miss A. Earl 0 3 4	6 Mrs R. Fanstone 0 8 6 7 Miss A. Kemp 1 6 0	- 883 0 2 21 - 884 0 4 6
Per Rev J. M. Anstey, St. Helens.	0 F Woolgar 0 3 0	- 884 0 4 6 - 885 0 3 0
Anonymous U I b	Miss Harkness 0 10 0	— 886 ····· 0 <u>1</u> 3
7454 Mrs. Twiss 0 13 6	8060 A. Gibson	— 887 <u>0 7 11<del>1</del></u>
D. M. C. N. Willoughby, W. Norwood	0 Dr I I Maxwell 0 10 0	£2 1 2
Per Mr S. N. Willoughby, W. Norwood.	3 Mrs. Mason* 2 0 0	
7518 Miss D. Burton 0 2 0 9 Miss Scott 1 0 0	Receipt No. A 35.	Biold Balmamiaddmanes Dun-il
urr lanais " Pible Class 0 5 74	Westminster Chapel, per Sister Dora.	Field AcknowledgmentsBrazil. 7.33 Y.P. Prayer Band, Chicago* \$20.00
1 Box No. 852 0 2 2	Miss Robertson 0 10 6 Miss Cook 0 9 10	4 C.D.E., per Dr. Stearns* \$400.00
9 Mr. W. W. Norman U 3 U	Miss Welch 0 10 0	5 H. F. Collier 15\$400
3 Box No. 853 0 8 41	Mr. Kemp 0 1 0	6 G. S. Dodd 84\$600
Per Mrs. A. Rose, Farnham	Miss Parrock 0 3 9 Miss G. Robinson 0 2 4	
8176 Mrs. Forbes Robinson 0 5 0 7 Miss Parker 0 2 6	Miss Sydenham 0 10 0	
1 111110 1 111111	Miss M. Edwards 0 11 6	Summary. £ 9, d.
Per Mr. F. J. Packham, Brighton.	Mrs. Burrell 0 5 0	Total for Putumayo Fund 62 18 1
1337 S. Warburton 0 10 0 8 Rev. C. and Mrs. White 4 0 0	3 3 11	Total for Special Purposes 269 16 0
g "Friend" 1 0 0		Total for General Purposes 981 16 4

### ACKNOWLEDGMENTS.

### Amounts Received from February 1st to 28th, 1914.

(Sums marked thus \* are specially designated.)

Note.—All contributions are acknowledged by number of receipt and name of donor unless a wish is expressed to the contrary. If desired, the receipt number only will be given

								d   Rece	ipt No.	£ s.	d.
Receip	pt No.				Recei	ot No. Mrs. Palmer	£ s. 0 5	0 A488	The Book Society	5 0	Ö
A333	Miss M. Martin	0	4	4	3	P. H. Mott	žž	0	S. A. R	0 10	ŏ
4	(Glasgow)	0	7	0	4	Mrs. Logan		0 489	J. P. Denman	0 8	0
5	Miss Rintoul	5	Ò	0	5	D. MacIvor	0 10 0 10	0 490	Miss Holyoak	2 2	Ŏ
6	Miss Lawrence		10	Ŏ	6	Mrs. Doig Mr. and Mrs. Stewart	2 0	0 1		0 5 5 0	0
7	G. H. Rippin	12	0	0	Ŕ	Wesley Brotherhood, Llanel	ly 0 10	ŏ 2	J. Beckett	0 10	ŏ
9	Miss C. Webber	100	ŏ	ŏ	ı ğ	J. W. Jones	0 10	0 1	S. West	Ŏ Š	Ŏ
_			11	Ō	400	Mar I Fostor	110 0	0 5	Miss Miller	0 10	Ō
340 (1	Words of Life, per Mrs.	٠	• •	٠	420	Mrs. J. Foster	3 0	0 6	J. Gallienne	3 3	0
٠.	Swanson*	5	0	0	2	Master Holliday	0 5	0 6	A. E. Walker Mrs. T. Davies, senr	0 5	ŏ
2	C. V. Thomas	1	.0	Ŏ	3	Miss S. Searle	06	0   8	Westminster P.C	Ĭ 1Ĭ	ĭ
3	•		16 15	6	4	"Gipsy Pat" Mission	5 0	0 500		0 2	81
5	Mrs. Vaux	ŏ	15	ŏ		(Motherwell)	0 6	0 500		ĭŌ	ŏ
ĕ	Misses Harris	Ŏ	5	Õ	6	Miss Bowen-Miller	Ŏ 1Ō	0 2		0 10	0
7	Miss Seymour	Ŏ	6	Ŏ	7	G. B. Hunter	10 0	0   3	Lewisham High Rd. Cong.	2 0	0
8	L. E. H	0	10	6	8	A. M. V Nat. Bible Scty. of Scotland	· 5 8	0 4	Mrs. Bell	íŏ	ŏ
9	Miss Harriden		iŏ	ŏ	9	L. H	ŏš	6 5	Mr. and Mrs. Sturrock	2 10	Ŏ
350	Mrs. Gibbins		10	0		_		. 6	LtCol. Forster	3 0	ŏ
330	Mrs. Anson		iž	ŏ	430	Anon	5 0 0 5	0 7		0 12	6
ż	Mrs. C. H. Walker		18	4	1 2	Mrs. Faulding Mrs. Twizell-Smith	Ŏ 1Ŏ	0   8		Õ Ŝ	Ğ
3	Col. W. H. Ferguson	Ĭ	.0	0	3	J. L. W	0 3	0			•
4	A. C	ŏ	10 7	Ğ	4	Gordon Eltham	1 0	0   510		0 10	0
6	R. Lowe	ŏ	7	Ğ	5	J. E. Thompson * E. Hesketh	2 0	0 1		Ă iĂ	ŏ
7	Miss Halliday		6	Ŏ	6 7	Mrs. Kelsey	iŏ	ŏ 2	Miss Newland		Ò
8	Miss Harbottle E. Henderson	5 0	5	0	8	Miss Uncles	Ó 10	0 3	Mrs. GrantGospel Tab., Farnboro'  Portland P.C  Met. Tabernacle	0 5	0
9		_			9	Mrs. Taylor	1 1	0 4	Gospel Tab., Farnboro	2 0	ĕ
360	A. W. Hewitt Miss H. Butcher	0	5 12	0	440	Mrs. Hutchinson	1 0	0 6	Met. Tabernacle 3	ıŏ iğ	ž
þ	E. P	ĭ		ŏ	140	Coll. Uckfield Meetings	0 17	4 7	Coll. Foundry Rel. Scty. *	1 0	Õ
3	N. M		Ō	0	1	" A Friend "	0 2	6 8	T. Dunn	06	0
4	Miss Casswell		10	0	3	Coll. Mtgs. Crowborough A. E. Bailey	1 0	0 9	B. T. I. Students' Union	1 0	v
5	Mrs. Gordon		10 5	ŏ	4	G. C. Edwards	Ŏ 1Ō	Ŏ 520	Mrs. Hulland	0 5	Ŏ
7	Miss Strutton		1Ŏ	ŏ	5	Miss Hambly	6 6	0 1	Miss Marchant	5 0 0 7	6
8	V. D. Rudkin			Ŏ	6	Coll. Belfast Meetings	18 15 10 0	0 2	Mrs. Hebbart	ŏ Ś	ŏ
9	A. W. Moule		10	0	8	J. McIntosh Miss Wanstall	0 10	0 4	Bolton P.C	3 6	6
370	Mrs. A. Fauvel		.1	Ŏ	l š	C. E. Fentum	5 0	0   5	A. A. Heath	5 10	Ŏ
1	Mrs. Gillingwater			6	-	E. R. Beall	0 0	6 ; <u>6</u>	Miss Martin	1 16	0
3	J. T. Hall Miss B. M. Gray	3	ŏ	ŏ	450	Mrs. Colquhoun*	2 0	0   6	H. A. Kerr	5 ŏ	ŏ
4	Miss P. E. Gray	3	Ŏ	Ō	430	Master Colouhoun	Ō Ž	Ŏ j	Coll. Mtg., Uxbridge	1 10	7
5	Dr. T. H. Watson	. 1	ŏ	ŏ	2	E. Kirkpatrick	5 0	0 500		2 19	0
6	A. T. Ellis	{ • 1	0	0	3	R. G. Glendinning, Jr Coll. Mtg., Blackrock	5 · 0 8 · 4	0   530	Mr. Hiller	2 19 1 17	ŏ
7	R. Reid		ġ	Ğ	5	Mrs. Boyd	ĭō	0 2	A. J. Miller	0 15	Ŏ
8	Miss Reid		.0	5	l ĕ	A Friend	1.0	0 -	R. J. D., London	2 0 0 10	0
9	Mrs. Taylor			0	7	Coll. Townsend St. Miss.Ch.	1 8 0 5	3 3	177 11	2 1	ĭ
380	Carter's Miss. Hall (Glasgow		.0	Ŏ	8 9	F. Elmslie L. H. Oliver	0 5 2 2	0 5	I. Stuart	1 16	3
ļ	Master Hewitt		12 10	6	1			. 6		0 7	6
3	Miss E. Walker		iŏ	Ŏ	460	F. Warren	0 10	0 7	R. A. W. Sloan	5 0 0 10	0,
4	Miss Elsie Walker	0	5	0	,	Mrs. Sildwright Miss Whittaker	3 0	0   9		Š Ö	Ŏ
5	Miss K. Britten* F. D. Hutchinson	0	1	6	3	Rigby Prayer Meeting	0 5	01		0 15	0
6 7	Mrs. Dobbie	ĭ	ō	ŏ	4	Mrs. Marshall	0 5	0 540	Nurse R. Dind	0 4	ĕ
8	Miss M. Scott	į	Ō	Ŏ	5	Dr. R. G. Johnson Mrs. Cammell	1 13 0 4	6 1	Bap. Ch., Slough*	9 16	8
9	Miss M. Gorst	0	5	0	7	Miss M. Ellis	Ŏ 12	6   3		5 3	3
390	Mrs. M. Lock	2	ō	Ŏ	8	Phibsboro' P.C	0 7	9   3	R. W. Dixon	2 0	Ŏ
1	Miss C. Tucker Lady Tritton	0 5	7	6	9	Mrs. Elliot	0 10	0   5	Mrs. Hardwick	1 0	9
2	H. Hoffman	Ñ	ĭ	ĕ	470	Miss Elder	5 5	0 6	Per E. Denholm Young	0 5	7 8
4	" A Lady " C. B	Ĭ	1	0	1	F. J. Stanes	10 0	0   _	Mrs. Darby	ĭÓ	ŏ
5	C. B	5		Ŏ	2	Miss Hewett	0 10 0 10	0 8	Miss Lano	0 4	0
5	Mrs. E. Vallis	0	10	0	4	A. Walker	ĭÖ	ŏ   9	" Didote "	20	0
8	Mrs. Middleton	5	Ò	Ŏ	5	C. E. Whitham	1 0	0 550		28	.6
9	W. Nicol	0	3	6	6	Mr. and Mrs. Freeman	0 5 0 10	0 1		0 2 0 10	10
400	Upper Largo P.C	Q		Q	7 8	W. Brown	0 2	0 2		05	ŏ
ĺ	Miss Reilly	Ŏ	5	Ŏ	) ğ	Miss Davies	ŏ 2	6 4	Miss Legget	0 3	8
2	Miss Cathcart Miss Faren	0	5 5	0				5	J. Young	0 16	4
4	Mrs. Skelly			ŏ	480	Miss Beath	2 10 0 10	0 6		0 0	0
5	Miss Currie	- 1	Õ	Ō	7	J. Wiseman	1 0	0   8	Mrs C. Hodge	0 4	2
6	C. H. Matthews		1	0	Ż	A. O. Aldwinckle	5 Č	0 j	B. Capper	1 0	0
8	Mrs. Horstmann		Ů	Ö	. 3		20 0	0 500	Miss. Sch., Shankhill Road	1 0	0
ğ	Miss Gibson			ŏ	5	Miss Annie Douglas*	10 0	0 560	Mr. Hume	0 5	0
410	Mrs. Thornton	1	10	6	6	Miss Jarvis	0 4	0 2	Mrs. Farrow	0 5	6
ï	Y.W.C.A., Hull	1	10	Ŏ	7	M. Heasman	0 2	6   3	Coll., Paddock Road S.S	2 0	2

### ACKNOWLEDGMENTS—Continued.

ACK	NOW LEDGINEN IS—Conti	nued.
Receipt No.       £ s. d.         A564 Women's Adult School, Caversham       0 5 0         5 H. and B. Hogben       1 1 0         6 Mrs. Oastler       0 10 0         7 Miss Crace       0 12 0         8 Miss Greig       0 8 0         9 Miss Longdon       1 0 0	Receipt No.       £       s. d.         B 57       W. J. Gubbins.       1       1       0         58       Mr. Evans.       1       1       0         59       A. Evans.       2       0       0         —       Bal., Tea, Y.M.C.A.       0       2       9         Per Miss Pescod.         7914       Mr. Shaw.       0       5       0	Receipt No.
570       J. Templeton, Yr.       0       10       0         1       Miss Ollington       0       0       5         2       Miss Harris       2       2       0         3       G. Allen       0       2       6         4       Mrs. Gorton       0       10       0         5       Mrs. and Miss Judd       1       0	5 Mrs. Southcombe	8380 H. N. Clemence 0 13 1  North America, (Details in The Neglected Continent.)
6 Miss Edmunds 0 5 0 0 5 0 0 5 0 0 5 0 0 5 0 0 0 5 0 0 0 0	Per Mrs. Brown.  8256 Mrs. Redpath	Per Mr. Geo. Smith
580 Mrs. Boyd.       0 5 0         1 Miss Parry.       5 0 0         2 Miss Chambré       0 10 0         3 L.W. Fyson.       0 7 6         4 Miss Creak.       1 0 0         5 "Two Friends"       100 0         6 Mrs. Wright.       0 10 0	8260       Lady Gibson       1       0       0         1       Grant Jackson       1       0       0         2       R. C. Gray       0       10       0         3       Mrs. Bonar       0       10       0         4       Mrs. Scott       0       12       9         5       Dr. and Mrs. Fleming       0       5       0         6       Mrs. Thomson       1       1       0	8 Miss J. C. Malloch
7 Miss Miller.   15 0 0 8 J. Porter. 0 10 0 0 9 A. C. Mitchell. 100 0 0 590 H. D. Carless. 0 1 0 1 Misses Reid. 0 11 0 2 Miss Ridgway 0 5 0 3 Mrs. Wyatt. 0 10 0	Hon. District Secretaries.  Per Rev. J. Fanstone, Hassocks.  8064 Miss Finney	Rev. H. J. Colclough 0 10 6  Mrs. Cameron 1 0 0  M. Taylor and others 20 5 9  J. and J. Galletly 29 15 3  C. Anderson 14 16 8  Mrs. Hall 9 0 11  M. Taylor and others 3 0 0
4 Yr Etengylydd	Per Mrs. Herriott, Penton and District.  — Sunday School Box. 0 4 9½ 1512 Mrs. James. 0 10 0 3 Miss/Caldwell. 0 5 0 4 Miss Whitby. 1 0 0 5 Mrs. Whitby. 0 10 0 6 Mrs. Knight. 0 5 2 7 Mrs. Herriott. 0 4 6	Coll. at Mtg., Afternoon. 14 10 2 6
miscellaneous.  H. T. Gautry Box of Lantern Slides. Mrs. Williams. Children's Clothing (Peru). Miss Wanstall. Picture Scrap Cards. Edinburgh Study Circle. Various lengths Cotton Material, Children's Clothing. Mrs. Norrie r packet Foreign Stamps. Mr. A. Scott Foreign Stamps. Miss D. Mitchell Foreign Stamps. Miss D. Mitchell Foreign Stamps.	7 Mrs. Herriott.       0 4 6         Per R. Carr Gregg, Bristol.         1264 Miss Massaouti       1 0 0         105 Mrs. Naish       0 2 0         6 Mrs. Lloyd       1 1 0         7 Miss Orr       1 0 0         8 Miss Clements       0 12 6         9 Miss Hooper       1 0 0         1270 Miss E. Bernard       1 0 0         1 Dr. L. Bernard       1 0 0	G. J. Brown. 2 0 0 0 Miss Wemyss. 0 2 6 Mrs. G. Douglas. 0 2 6 Mrs. Ardmay. 0 5 0 Braid Ch. Miss'y Society 1 10 0 J. Hepworth. 1 1 0 0 Interest. 6 15 2 Mr. and Mrs. C. H. Wilson Interest 0 6 15 0 10 0 G. Somerville. 1 0 0
Miss Fennell Foreign Stamps.  Anon (Grimsby) 7 9-ct. Wedding Ring.  Mrs. McRaith Stamp Album.  Liverpool Auxiliary.	B176 Mr. Nott	Less Expenses
Per Mr. F. W. Bird.  7900 Admiral_St. Mission 0 12 0  B226 Mrs. Bird	Per G. H. Stevini, W. Kirby.  2003 Mrs. Holden 0 10 0  Per Miss E. Francis, Dover.  7773 M. H	SUMMARY.
B 55 Mrs. Simcock 0 8 0 56 Mrs. Raws 0 9 0	7773 M. H	CORRECTION. Page 243 (Receipt No. A 107) should have been Collection, Kirkwood Mtg. £1 2 0

# MISSIONARIES

IN TRAINING or ON FURLOUGH

can receive thorough PRACTICAL TRAINING in Elementary

### MEDICINE AND SURGERY

at the

LONDON MISSIONARY SCHOOL OF MEDICINE.

UNIQUE ADVANTAGES for WOMEN. Next Term begins April 22nd, 1914.

For Prospectus apply-Hon. Sec., L.M.S.M., 82, Wimpole Street, London, W.



Vol. II., No. 24.

THE CONTINENT OF OPPORTUNITY

April, 1914.

### notes & \ notices

As Easter draws near with all its wonderful message of triumph, and nature itself, bursting with new life, speaks in parable of our Lord's victory over Easter. sin and death and the grave, let our thoughts turn to the sad land of the Christless Cross. The land that knows nothing of a living, risen Christ and His power to save, where the people sit in darkness and the shadow of death, where unspeakable corruption poisons the springs of life and destroys the souls of the people. Shall we search our own hearts in the light of the Easter dawn and in the presence of the risen Christ? Let us ask Him what He would have us do to send to dark South America the glad new light of the knowledge of the Glory of God in the face of Jesus Christ.

WE were greatly encouraged by the splendid gathering which assembled at the Queen's Hall on the occasion of our third Annual Meeting. Many who were present have since spoken The Annual written to us of the inspira-Meeting. and help received tion through the addresses. We are sure that all who had the privilege of attending carried away with them a deepened

tending carried away with them a deepened sense, not only of the responsibility but of the privilege which is ours in being called to labour together with our Lord in the great task of evangelizing South America. We are especially thankful to those, and we know of many, who brought friends hitherto

ignorant of the great work to be done in the Continent.

The gifts and promises at the meeting totalled over £180.



THE whole tone of the Meeting was on a high spiritual level, and the memory of the messages will remain long as an influence in the lives of those who heard them.

We are seeking to share with all our readers the addresses which were de-

audiesses which were delivered at the Meeting. It is difficult for anyone not present to realize the quiet spell which came over the gathering, particularly during the closing moments. One cannot estimate the influence of the meeting. Surely many young people made definite decision at this meeting to serve God in the world's neediest Continent. Others went away with renewed determination to pray and work here in the homeland for the dark Continent.



ONCE again we were reminded of the absolute need of continued prayer—a timely message indeed in these days of material progress, rush and bustle. We often think those who lived The Call to in the time of our grand-prayer.

Prayer.

for quietness and meditation, and we question whether it be possible for us to secure any time to "come apart."

However busy we may be, we feel sure that we shall only find that opportunity for prayer as we shall resolve to make it. We should do well to remember that the busiest and most successful servants that Christ had, divided their functions into two departments: "We will give ourselves continually to prayer and to the ministry of the Word." If all Christ's disciples would take this as the working principle of life how mighty would be the result?



FOLLOWING on the Queen's Hall Meeting, there were district meetings at Streatham Hill Congregational Church, on Saturday, February 28th. The spirit at Queen's Hall

was well maintained in these meetings, which were splendidly attended, and very material interest was mani-

fested. The total gifts for the afternoon and evening were over £62. The gatherings were in full accord with the constitution of the E.U.S.A., by being thoroughly interdenominational, and those present will long remember the very interesting addresses. Let us pray that the interest aroused both at the Queen's Hall and at Streatham may be still maintained.



In the last issue of "South America" we referred to a friend who had felt the great need of the Indians of the interior

Twelve Others Wanted. laid upon her heart. She had been led to promise a sum of £4 per annum if nineteen others could be found to subscribe a similar

amount, so that a teacher could be supplied. We are glad that seven others have expressed their willingness to give a similar amount. How glad we should be if another twelve would come forward so that the necessary £80 could be found before the next number of our Magazine is published. May God incline some of our readers to know whether He would have them do this service for Him.



THE current issue of "South America" completes its second year, and we have every reason to rejoice at the wonderful

progress which has been made during the past two years. The circulation has increased even beyond our highest expectations, and we thank God for the ever growing interest in South America's needs, which is indicated by the growth of our list of recipients of the Magazine.



THE commencement of a new volume is a most opportune time for endeavouring to secure new subscribers to the Magazine.

New Readers. Will you help us by trying to get another friend to take "South America" during the coming year, commencing

with the May number, which will be our Report issue? We want more definite prayer, and this can only be when there is a knowledge of the field and its needs.

You can help us, will you try?



LAST year we had a number of the volumes bound, and all these were quickly sold, thus indicating that a good many friends were

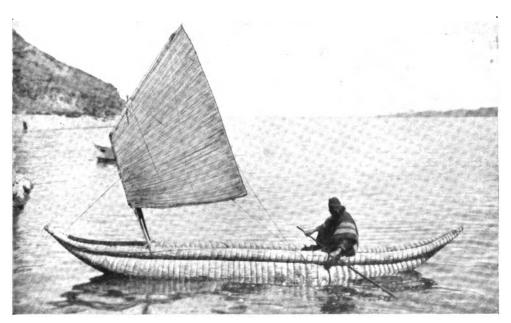
Bound Volumes. anxious to keep the Magazine for future reference. We are, therefore, binding some copies of the past year's

issues in an attractive cloth cover, and inserting an index. The volume will be an exceedingly interesting and valuable one, and doubtless many would like to avail themselves of the opportunity of adding it to their bookshelves. The price will be 2s. 6d. post free. We shall be glad to supply the cloth cover alone for 1s.



For some months past our General Secretary, Mr. Mc Nairn, has been feeling the strain of his many and responsible duties. Acting on the advice of several doctors he has gone away for a short period of rest, in order to

avoid a complete breakdown. During his absence from the office, which will probably be until the end of April, will our readers remember to ask God that the period of rest which he is taking may be beneficial and effective in securing a complete restoration to full health.



Indian balsa on Lake Titicaca. These canoes are built of the reeds of the lake shore.

### **REPORT**

OF OUR

# THIRD ANNUAL MEETING, QUEEN'S HALL, FEB. 25th, 1914.

### Address by the Chairman, Professor A. CARLESS, M.S.

We are here this evening in support of the Evangelical Union of South Amercia, to hear what has been done during the past twelve months, to encourage our brethren who are working at home, to show our sympathy with our brethren and sisters who are labouring in South America, and, I trust, to become ourselves more deeply enthused by feeling our responsibility towards that great Continent, and to go from here more determined than ever to do what we can by the grace of God to help.

The year has been one of progress, and you will hear from those who follow more that I can possibly tell you. One great and outstanding event must be here com-

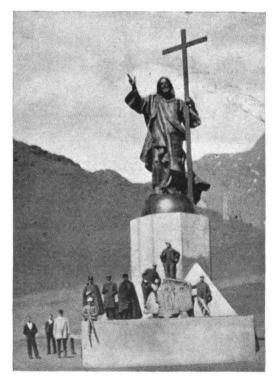
mented upon with thankfulness, viz., the opening of the last closed door to Protestant effort in Romish South America; I refer, of course, to Peru. Religious liberty has at last been granted in this country, and although it has still to be ratified by the Senate, and although there has been a revolution in that country, yet one cannot but believe that there is sufficient public opinion behind the movement to ensure its final success. For that we thank God. and take courage. The emissary of the Cross may now go from Panama to Tierra del Fuego, from furthest East to the most remote West, without let or hindrance, and may carry the Gospel everywhere.

The most prominent feeling in one's heart. as one speaks of the religious question in relation to Latin America, is the deep debt that we Protestant Christians owe to that priest-ridden Continent. Before South America was discovered by Europeans she was a more or less happy country; she was civilized, and the people lived a not miserable existence. True, she had a false religion, and there were dark and cruel blots upon it in the shape of human sacrifices; but we can ill afford to cast stones at them when we remember that between the years 1820 and 1860 it was necessary to pass law after law in this country in order to remit the capital punishment for at least 119 different types of crime other than murder. Moreover, their cruelties were probably no worse than the penalties of "breaking on the wheel," and "hanging, drawing quartering," which were common enough in this country not so very long ago. The people in South America were, in their way, happy and contented, and we Europeans took their happiness from them, destroyed

their rulers, crushed out their nationality, and degraded them to the condition of serfs, in the mad lust for gold, which ruled in the hearts of the Spanish conquerors, and, I fear, in our English adventurers as well. The pioneers in South America went there seeking for gold, and gold they meant to have in any and every way, right or wrong. One of the cruellest murders that ever occurred was that of the last Inca Monarch by Pizarro. The latter had agreed to give the former his liberty on condition that he filled a large room full of gold up to a certain level marked on the wall. Atahualpa fulfilled his part of the mission, and then on some trumped-up charge of conspiracy, he was taken into the marketplace and strangled. Ever since that time the story has been repeated in varying form. We have been taking all that was obtainable from South America, utilizing its boundless wealth for our pleasures and profit, and we have given but little in return. Coffee and other products of the fertile soil have been brought from Brazil; meat for foodstuffs from the Argentine plains; nitrate from Chili; and latterly, rubber from the great forests about the head-waters of the Amazon and Orinoco, and at what a cost have we been gaining these things! We have given them back some of the products of civilization, such as railways, and some amount of education. We have poured capital into their country, for which we have received dividends; but of the truest riches we have given but little. It is true that the Spaniards, when they first went to South America, talked much of their desire to convert the heathen; but what that meant

can be judged of by the fact that the Pope who gave them the country, and sent them on their mission, was the Borgia Pope Alexander VI., who had just signed the death warrant of Savonarola. We owe South America much for what it has given us, and it is but reasonable that we who have taken from them their carnal gifts, should return to them spiritual gifts in the riches of the Gospel.

South America has been claimed for Christ by the martyrs who have laid down their lives in His cause. One of the most poignant memories in the minds of those who know



Statue of Christ in the Andes.

### THIRD ANNUAL MEETING.



The works at Campana, Argentina, where some 3,000 sheep and 700 cattle are daily prepared for exportation.

the story of the efforts to evangelize South America, is of that morning in 1851, when a relief boat went coasting down the shores of Tierra del Fuego in order to find and help the band of Missionaries which had been landed there under the leadership of Allen He and all his companions were Gardiner. found lying on the beach at Spaniard Harbour, dead of starvation and ill-treatment by the natives, who very naturally hated the European and all his works. These men, and others like them, who have laid down their lives in South America for Christ, plead with us to go on with their work, to give the best we have in order that South America may be won for Christ. "The blood of the martyrs is the seed of the Church." So may it be in South America!

One other picture pleads pathetically for the needs of this Continent. High up among the mountains which stretch between Chili and Argentina, in the Uspallata Pass, stands, on a stone plinth, a figure of the Christ cast out of bronze, derived by melting down the guns that belonged to the two countries. A boundary quarrel between them had been referred for arbitration to our beloved Queen Victoria, and on her death to Edward the "Peacemaker"; by their efforts a treaty was arranged, and this figure was raised in memory of that fact. The Christ stands holding a cross in one hand, the other is out-stretched as if blessing

the Continent, and claiming it for Himself. But methinks that our Master desires not to be honoured by cold bronze statues, but longs for the day when His name shall be written, not on tables of stone, but on the fleshy tables of the hearts of the men and women who inhabit that Continent.

With such thoughts in our minds, we stand here to-night in support of the Evangelical Union of South America. We know the hope and power of the Gospel message; to us it stands for much; and in Him we are united. No question of Church or denomination divides us, "We are all one in Christ Jesus," and we stand on no narrow platform of self-satisfied bigotry and isolation, but on one broad enough to include all who love the Lord Jesus in sincerity and truth. Our platform is broad in faith, and includes all who by faith in Christ Jesus become the children of God. It is broad in hope because we believe that the knowledge of the Lord shall cover the earth, as the waters cover the seas, and that from every nation and tongue shall come those who love and honour the Lord Jesus Christ. And we stand on a broad platform of love, the activating member of the great triad of Christian graces, a love, to some extent, we trust, commensurate with the length and depth, and breadth and height of His Love, which

passeth knowledge, and has no limits or bounds. In this unity and confederation we go forward confidently, and even as we have recently seen the fears and protests of Islam when threatened by a union of all the Protestant forces in East Africa, so we believe that against a united onslaught of the Protestant Churches in South America,

Romanism, though it may rage and threaten, will be powerless; and we may look forward confidently to a day when Evangelical Christianity shall predominate even in this priest-ridden Continent. May God grant to us all the spirit of power, of love, and of a sound mind, so that we may do our best at all times for South America.

### Address by the Rev. A. C. DIXON, D.D.

The command of our Lord, "Go ye into all the world and preach the Gospel to every creature," we believe, takes in South America, and that is the reason we are here to-night. "The Gospel," the glad tidings of a complete salvation! And no one I have ever met becomes happier in the reception of such a salvation than one who has been under the thraldom of Roman Catholic error, believing that salvation is not complete but has to be supplemented by penance and purgatory. I said in Boston that every Roman Catholic expected to go to purgatory. It happened that a priest was present, who came forward and said: "You must be accurate in your own statements. Every Roman Catholic does not expect to go to purgatory, but every Roman Catholic does not know

whether he will or not. He may and he may not. And lest he may be there, we pray for him." Just then they were praying for the repose of the soul of Pope Gregory the Great. And I said to him: " If you are not certain of your popes, of whom then can you be certain?" We who have received the Allsufficient Saviour are under obligation to proclaim the glad tidings of complete salvation to everybody under the burden of such despair as that.

We should take to them also the complete mediation of Christ, one Mediator between God and men, and the priesthood of every believer. We need no man to introduce us to the Lord Jesus Christ. Every man, as John Wesley said, "is capable of God." As Dr. Mullins puts it, "Every man has a competency for God," and we have the right to make every one else stand aside as we press our way into the very Holy of Holies through the rent veil. Here is a great Continent with its millions under the pall of penances and purgatory, feeling that they cannot go personally into the presence of God, but must be introduced by others. It is our Mission to take to the millions of



Group of Quechua (Inca) Indians, Pisac, Peru.

### THIRD ANNUAL MEETING.



An Amazonian Indian.

South America the Gospel of immediate access to God through Christ.

We read in the fourth chapter of Acts that "when they had prayed the place was shaken." They were filled with the Holy Spirit, they spake with boldness, there was great unity, and all the money they needed was furnished at once. When they had prayed these things came to pass.

In the few words I have to speak I wish to make a plea for a return to prayer; to the organization of the prayer circle; to earnest united prayer in our Churches for the evangelization of South America.

"And thou, when thou prayest, enter into the inner chamber, shut the door, and God, Who hears in secret, shall reward thee openly." Luther went three hours into that "inner chamber" every day. Melancthon prayed so much that after he died they found that his knees had calloused. And the Reformation was God's reward in public.

There stood up one Sunday morning in Southampton, New England, a man who read the most awful sermon that ever was preached on "The Sinner in the hands of an angry God." And while he preached the Spirit of God fell on that company. Men groaned and trembled: some of them took hold of the pews in front, feeling that they were sliding into the bottomless pit; and

there began a revival which swept over New England, the United States and the world. How do you explain it? The night before, a group of his members were in "the inner chamber" together and stayed all night. They did not go to breakfast. They went to the chapel at II o'clock, sat in the audience, dealing with God while the preacher was dealing with the people. And the God who heard in secret rewarded openly in one of the greatest revivals of the century. And if we are to reach South America, if we are to reach the Churches of this country and all countries, it will be by the way of the inner chamber. From the inner chamber we can search the uttermost parts of the world. Mr. Gordon does not exaggerate when he says that the inner chamber is the spiritual electric board which sends the electric currents to all parts of this planet. You can visit South America to-night before you go to sleep. You may turn on the light in some dark corner of this dark Continent. You may send a current of power into the life of some discouraged Missionary. We can thus reach all parts of the world without wireless telegraphy. The operating room is "the inner chamber." "When they had prayed, the place was shaken," and when the people of God begin to pray, as they should, South America will be shaken.

There was in an Illinois town a French. priest, at the head of a French-Canadian Roman Catholic Church. His name was Chiniquy. He read the New Testament, and came out of the blackness of the despair of penance and purgatory into the light of the complete salvation through Christ, the hope of heaven without going through the fire to He was reading his New Testament one Saturday night. While he was on his knees (and I have heard him tell the story, you have read it perhaps in his book) there came to him the Scripture: "The gift of God is eternal life, through Jesus Christ our Lord." rose from his knees saying to himself: "Accept the gift and love the Giver," and penance and purgatory, priestly absolution, the prayers of Mary and the saints, vanished like darkness before the rising sun. He spent all that Saturday night in prayer and praise, repeating as he walked the floor of his room: "I accept the gift, and I love the Giver."

The next morning he announced to his assembled church that he had renounced the

priesthood. He had founded that church and had been a priest there for about twentyfive years. His people rose in different parts of the church and said: "Father, what is the matter?" He said: "I have accepted Jesus Christ as the gift of God for eternal life, and hereafter I shall not administer absolution, hereafter I shall not prescribe penance, hereafter I shall preach' that there is no purgatory to be feared, hereafter I will ask everybody to come straight to the Lord Jesus without my having to introduce them. Now," he continued, cannot remain in my present position holding these views. Last night on my knees I accepted Jesus Christ as my All-sufficient Saviour."



A snap-shot in a Conventillo, Argentina.

Then the thought came to him, What God has done for me, why can He not do for my dear people? And in response to their demand he preached an hour and threequarters. They forgot the clock. At the close he said: "All in this house who will stand with me in accepting Jesus Christ as an All-sufficient Saviour, without penance, purgatory and priestly absolution, without intercession of Mary or saints, rise to your feet." And 1,000 of them stood up. That church is to-day a Presbyterian Church. Not more than thirty families in the whole congregation clung to Rome. The secret of it all was in the fact that the God who hears in secret rewards openly. He was in "the inner chamber "during the night, dealing face to face with God, and God worked in answer to prayer.

The basal proposition of Andrew Murray's "Ministry of Intercession" is that the sin of the Church to-day, not the fault, not the mistake, not the blunder, but the Sin of the Church is not avarice, nor worldliness, nor selfishness, but Prayerlessness. Christians have left "the inner chamber"; they have ceased to get the answer in secret and the reward in public. They are depending upon organization, upon education, upon social position, and upon a hundred other things,

rather than upon God.

His contention is that God works in relation to His Church only in answer to prayer. If you trust your sermon, you will get what your sermon can do; if you trust your money, you will get what your money can do; if you trust your organization, you will get what your organization can do; if you trust your social position, you will get what that can do; if you trust these things you will get what they can do, and that is not to be despised. But if you pray and trust God, you will get what God can do; God, who spoke worlds in existence and converted 3,000 in one day. God, who can shake a continent. This island has, in times past, been shaken by Him; America has been shaken by Him; only God can shake a continent, an island or a city; but He can, and God works in answer to prayer.

If we can induce the people of God to enter "the inner chamber" and deal face to face with Him, the money we need will come, the Missionaries we need will come, and better still, the salvation we need will come to South

#### THIRD ANNUAL MEETING.

America, the land which Mr. McNairn calls "the land of the Christless Cross," the land of the dead Christ. And the dead Christ is no object of worship; the dead Christ does not exist. Christ came out of the sepulchre alive, and has been alive ever since. The dying Christ is the object of our faith, and we believe in the Christ who died for our sins; but to worship a dead Christ on a cross is pure idolatry. The Christ South America needs



A family of Brazilian converts, a poor fisherman and his family and residence. There is a look on the faces of the man and his wife that only the Gospel can produce,—and that betokens a real wealth, in strange contrast to their earthly mansion. There are half a dozen such families within a radius of a mile, all fisherfolk. They are all total abstainers and non-smokers.

is the living Christ, Emmanuel, God with us, to-day. And that is the one thing above everything on this earth that the Roman hierarchy is afraid of. It is the living Christ they fear, for their system implies that Christ is dead. The Pope has to rule in His place; the priest has to take His place, and everything is arranged as if the dead Christ of the crucifix is the only Christ they have. When the living Christ appears and begins to work independent of pope and priest, as He did through Luther and Melancthon in the Reformation, as He did through Savonarola and has done through our fathers, He

frightens the Romish Church as the Roman soldiers were frightened when He came out of the sepulchre. Let us go into South America with the Living Christ working in answer to prayer. "Lord, teach us to pray!" Not, how to pray, though He did teach us how; not what to pray, though He taught us what. "Lord, teach us TO PRAY"; each of us "in the inner chamber," in the family and in the Church, touching the buttons which send currents of power all over the world. And when we begin to pray thus, South America will be shaken by the power of God. "LORD, TEACH US TO PRAY."

### Address by the Rev. A. STUART McNAIRN.

This is now the third Annual Meeting held under the auspices of the Evangelical Union of South America in this great hall. And in these two and a half years of our existence as a Society, God has set the seal of His approval in very marked and unmistakable ways on the work we are seeking to do for Him in that once neglected Continent. I might say also that Satan is setting the seal of his

very marked *disapproval* on that work and on the efforts that are being put forth for the overthrow of his kingdom in South America, by stirring up a perfect fury of opposition on the field, and here at home. And for that also we thank God and take courage.

In previous years we have dwelt much at these meetings on the sad dark picture of South America's needs, and that picture

cannot be painted in too black or in too sombre colours. But to-night, rather would I show you a brighter picture, and tell of the triumphs of the Gospel in South America and the wondrous things our God has done. And as I have only a few minutes, and the subject is almost inexhaustible, let me confine myself to one line of our work, and speak of the Bible in South America; for the history of the Bible in South America is the history of Gospel progress in that great Continent.

In the revulsion against Rome, that came

with the liberation of Peru from the Spanish yoke in the early part of last century, San Martin the victoriousgeneral declared liberty of worship. The Inquisition was abolished in 1826, and a brave Scotsman, William Thomson, brought a great quantity of Bibles into Peru. The people received them eagerly and gladly, and the foundations of a great evangelical work were laid. Because of the apathy of the Church in the homeland these foundations were never built upon. A reaction set in. and the work of William Thomson was swept away.

Darkness settled down over the land again,

and the light of Gospel truth burned low indeed. Laws were enacted making it punishable by death to profess any other faith than that of the Roman Church.

That was again modified; but as the law now stands in Peru the public exercise of any other religion than the Roman Catholic is still prohibited, though we have great hopes that that prohibition will be swept away absolutely in the coming year. Through these years the Bible has been an unknown book, and gross spiritual darkness has covered the people. About twenty-five years ago or less, one could not get the Bible into Peru. Single copies were smuggled in through the post. Signor Penzotti, a brave Italian colporteur, was cast into prison and lay there

for months in the city of Callao for attempting to circulate the Word of God. Another colporteur who reached Bolivia with the Scriptures was warned he would never leave the country alive. Nor did he. He was murdered on the road, and his body buried between the graves of a murderer and suicide.

Two colporteurs in Argentina, warned that they took their lives in their hands, yet caring only that Christ should be made known, pushed on into the far interior; and one night as they slept with their precious Books under their heads for safety, their enemies crept upon them and murdered them

where they lay. Only a few months ago in Chili a colporteur was done to death. And so the pathway to victory of the Gospel in South America is marked bythe graves of those who



A little band of native colporteurs trained by Mr. Glass at São Paulo. This is the most important branch of our evangelistic and pioneer work in Brazil. By this means, 2,000 copies of the Scriptures are every month placed in the hands of the people, and the word is preached through the highways and by-ways of Brazil, for all our colporteurs are also Evangelists. The man on the left with the watch-chain is the best worker we have. His name is Manoel, and like his more elderly companion seated in the centre, he is an ex-policeman. He has been specially used—as indeed they all three have—in bringing many souls into the light.

#### THIRD ANNUAL MEETING.

have laid down their lives that Jesus Christ might be made known in that Continent.

Thank God! We have fought that fight, together with our brethren of the Bible Societies, and we have won; and to-day we have perfect liberty throughout South America—from Panama to Cape Horn, from Pernambuco to Guayaquil—liberty to circulate the Scriptures, none daring to make us afraid. The priest still dogs our footsteps, still denounces that Book as a wicked,

immoral, corrupt book, still gathers all the copies he can lay his hands upon and casts them to the flames. But the Governments are recognizing the value of that Book, recognizing its influence and the value of Protestant Christianity, and the law protects us everywhere, and always.

I wish I had time to tell you of the work throughout the Continent, and how this victory has been won. Think of the condition of Peru twenty years ago, of that lonely colporteur lying in a prison, and the same city and country to-day!

There is a strong Gospel testimony in the very heart of that city. The colporteurs go through the streets of the capital offering the Scriptures for sale, and freely circulating Gospel literature, none daring to make them afraid. In the city of Arequipa, where the Missionaries were at one time shot at in the streets, the Gospel is now strongly established, and our Mission Hall in one of the main thoroughfares of the city has frequently been

crowded out with eager listeners to the old, old story. Away in Cuzco, the ancient Inca capital, there is growing up a strong little Church with a flourishing Sunday School, and there, as elsewhere, the people are begging us to establish day schools for their children.

In the vast republic of Brazil, from the coast to far Cuyabá, the furthest inland town of South America, we have a chain of Mission stations, and a band of colporteurs moving about preaching Christ and circulating the

A section of our large congregation of São Paulo, the headquarters of our work in Brazil. This congregation is now larger than our small Hall can accommodate, and a new building is being planned and prayed for.

Scriptures. In Argentina, the most advanced and progressi v e of the republics, from Buenos Aires to Patagonia we have a band of faithful men and women lifting up-not a dead Christ—but the living Christ Who is able to save men from their sins; and where He is being lifted up He is drawing men and women and little children to Himself. And this kind of work is going on all over South America. From not one of these stations do we ever hear a note of despair. The cry is "Victory!," all along the line. Pleas, pathetic pleas for re-

inforcements we do hear, of open doors and no one to enter in, of opportunities and inability to buy them up! but never a note of discouragement or despair.

I said that our colporteurs are moving about all over the land—and how we depend upon them! as also upon the colporteurs of our friends the Bible Societies. Let me remind you of one or two facts that you may grasp the situation. In Brazil, a

republic larger than the whole of the United States of America, we have eight men! I am speaking now of our Society. There are other Societies there: workers from the United States, and a great work they are doing. But we have only eight men from our Society working in Brazil, apart from the colporteurs. In Argentina, a country as large practically as Europe leaving out Russia, we have six men. In Peru, a country

equal to the combined areas of France, Germany, Switzerland, Belgium, Holland, Denmark, Spain, Portugal, Italy, we have other six men, and we are the only Society in Peru from this country. Six men with their wives! and God forbid that I should fail to duly value the splendid work of these faithful women, and that of the little group of nurses and deaconesses labouring with them. Where should we have been to-day in Peru were it not for the work of these women?

Now between these widely scattered stations go the colporteurs bearing the Word of God. They are sowing the seed, planting a copy of the Scriptures here, another there, leaving the message in towns and villages where no Missionary has ever been. And what I want to tell you to-night,

if time will allow me, is the way God is blessing His own Word in South America.

Let me give you one or two illustrations. Away in a little town in the far north of Argentina one day a soldier, attracted by the sound of singing, entered a little Mission Hall and heard the Gospel



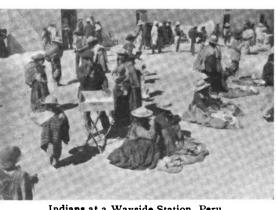
Campa Indian, Forests of Peru.

preached. He stayed behind and spoke to the Missionary, who asked him if he were a Christian. "Yes, I am," he replied. "Where did you hear the Gospel?" "From my mother." "Where is your mother?" "Will you come and see her?" asked the soldier. "Where is she?" "She is a long way off, but will you come? She has never heard a preacher, and she will be so glad to see you." The Missionary went,

and this is what he found. Away on a distant farm, where no Missionary had ever been, was an old Christian woman. When he asked her how she came to be a Christian she told him that, years before, a colporteur passing that way had left a copy of the Word of God. She had read it, her eyes had been opened, and she had come to know Jesus Christ as her Saviour. She had had no teacher but the Spirit of God! That old woman was the mother of fourteen children. At the time the Missionary visited her the youngest was twelve years old, and she had led every one of those children to Christ just through the reading of the Scriptures. The Missionary had the joy of baptizing the whole family, and that evening as they sat down round the Word of God, he said he had never heard the Scriptures so won-

derfully opened up as when that old Spirit-taught saint brought out of her treasure things new and old.

Take another instance. In another town where no Missionary has ever preached the Gospel, there is to-day a little group of Christians. Years ago two ladies of that town wished at



Indians at a Wayside Station, Peru.

#### THIRD ANNUAL MEETING.

Christmas time to construct what is called a nacimiento, a little representation of the stable at Bethlehem with its little cradle, and dolls to represent the figures of Jesus, and Joseph and Mary, also the animals, etc., etc. These ladies wished to construct a proper nacimiento but were not clear as to all the details, so consulted a cousin who had travelled. "Oh!" she said: "I believe I have a book somewhere which tells all about it. I got it in Europe." She went home and searched in her trunk, and found a copy

of the New Testament in Spanish. They called in their father, and sat down to read how to make a nacimiento. As they read they forgot all about the nacimiento. but they learned of the Saviour who came as a babe to Bethlehem and who died on Calvary for their sins, and these four souls learned to know Him as their Saviour. They told their friends and neighbours,

Gateway to one of the terraces in the Great Inca Fortress of Ollantaytambo, Peru.

and read them the wonderful story, with the result that in that town to-day there is a little company of Christians who have had no teacher but the Holy Spirit Himself.

This is going on all over South America, in Peru, in Argentina, in Brazil. God is blessing His own Word to the salvation of precious souls, bringing men and women out of darkness into His marvellous light. If time allowed I could tell you many similar stories of how God is working in this wonderful way. This is creating a tremendous responsibility. These little groups of

Christians are sending to us asking us for help, asking for a visit from the Missionary, for a pastor, a teacher, someone to instruct them and lead them on in the truth, and we cannot send.

I believe Mr. Ritchie, when he was here a year ago, told the story of two Indians who tramped over the mountains many days' journey bringing a petition from a little town that had practically become Christian. They wished to buy a piece of land, to build a Church, and to do all in their power to

establish the Gospel in their midst, if we would send them a teacher. We could not help them. Why? Remember those six men in that vast territory witnessing for Jesus Christ and you will understand.

In the town of Santos in Brazil there has grown up a quiet but wonderful work. Through the testimony of a native colporteur there, numbers have taken a stand for Christ, and there is

a growing company of young Christians who need our help and guidance. What can we do with our limited and sadly over-worked staff? We are so helpless to meet the need. There is another town away yonder in the heart of Peru where we have been going again and again. I have promised to go. I have tried to go. I have not gone yet. They have begged us to visit them and to tell them of Christ. The town was ready to hear, but we had so many claims, and we could not go. Last year that town was wiped out by a great earthquake, and those

souls who might have been won for Christ have gone, gone into eternity. We did not go! We could not go!

Brethren and sisters, we want you to help us to go. Had we the men and the money we could place fifty Missionaries in every one of these republics where they could do effective work for Christ. It is heart-breaking. How can one rest with the vision and the consciousness of that Continent lying in utter darkness, of pleading hands stretched out asking for the light of the Gospel; and

we look round such a gathering as this and see hundreds, yea thousands, of souls, every one of whom has that light? Men and women, what are you doing for South America? I know some of you are doing. You are doing to the very utmost. You are praying, you are giving. Thank God for every one who is. But how many of you are doing little or nothing? Will you not join us then, and pray the Lord of the harvest that He will thrust forth labourers into the whitening harvest fields of South America?

#### Address by the Rev. J. STUART HOLDEN, M.A.

This day is an auspicious one for the Evangelical Union of South America, not only because of this splendid meeting, but also because it has seen the departure of two young Missionaries to take the Gospel of Jesus Christ into the dark region which has come to be known as the Putumayo. Some of us stood on the platform at Waterloo this morning and sent them off in the name of the Lord, with the assurance of our own prayers, and also of yours. I personally pledged myself to them on your behalf, that they should be constantly upheld by you at the Throne of Grace as they go out to what is not inaccurately described as being one of the most difficult and dangerous pieces of Missionary work which at present is laid as an obligation upon the Church of God. Will you fulfil that pledge?

Those two men go out to be joined later by the son of my dear friend, Dr. Dixon, as leader of the expedition. They plan to reach the head-waters of the Amazon from Peru, and hope by God's grace not only to investigate the conditions of those people who have been so cruelly and ruthlessly exploited for rubber and gold, but also to plant there the standard of the Gospel; and as God gives them opportunity, to establish Mission work in that region. And so I preface what I have to say to-night by assuring you that it was with a full confidence in you as friends of this Mission that I pledged your prayers to our brethren to-day. May God keep us true to our undertaking, and may the Word which has been brought home to us to-night be in a very special sense fulfilled in the Putumayo. As we at home

pray in secret, may God Himself answer that prayer openly out yonder.

I want to read a passage from the Book which seems to me to be singularly appropriate at the close of a great gathering like this, in view of all that we have heard. It forms part of the record of the Transfiguration of our Lord Jesus Christ, and is familiar to us all. "A voice came out of the cloud saying: This is My Beloved Son in Whom I am well pleased. Hear ye Him. When the disciples heard it, they fell on their faces and were sore afraid. Then Jesus came and touched them and said: Arise, and be not afraid. And when they had lifted up their eyes they saw no man save Jesus only."

For it seems to me that all we have been hearing to-night has in one form or another been the declaration of the Son of God. The initial call to prayer, and that further call to which we have just hearkened, to unmeasured service, are truly messages which declare that Jesus Christ is the supreme Lord of those whom He has redeemed by His blood. If we have heard aright, as I believe we have, there are not many of us who have not felt something of the chill fear which fell upon those disciples in that day when they stood with Him on the Mount. For it is no trifling thing to hear that Voice; and it is no lightsome thing for a man to realize afresh his obligation and responsibility.

Most earnestly do I pray God that in these closing minutes, the Lord Jesus Himself may come and touch us and say: "Be not afraid at the magnitude of the task! Be not affrighted by the strength of opposing forces." And as we lift our hearts may we see "no

#### THIRD ANNUAL MEETING.

man save Jesus only." For when we see Him we shall not only cease to see any other man, but we shall also see our relationship and responsibility to all other men who as yet know not His Name. If this vision becomes yours and mine to-night, it will solve all the problems of this work to which we have put our hand, and it will furnish the supply of every need of which we are presently conscious as individuals, and as a Mission. For the vision of Christ brings at least three vital things, which are all-comprehensive, and without which all our interest will be negligible and all our work fruitless.

sary for us in the light of the Vision to see clearly what are the issues, the actual nature and the character of the conflict in which all are certainly involved who seek to carry out our Lord's last command in a country where Rome holds sway. I say this, because there is a tendency in certain Missionary circles of the present-day to look with some degree of complacency upon the so-called Missionary work of the Church of Rome as though its agents were in some sense half-allied to the real forces of the Church of Christ. I speak in all charity toward those with whom I profoundly disagree, but I want



Quechua Indians of the Mountains.

In the first place, to see "no man save Jesus only" is to get a new vision also of the field, which is the world; and which for our present purpose is South America. And with that new view of the field, there will come to our hearts not only a new consciousness of its great need, but a new certainty of the inevitableness of conflict as we set out in the name of the Lord to meet that need. A good deal has been said to-night, but not too much, of the character of the Roman Catholic Church in South America, which has always consistently maintained an unequivocal and violent opposition to all Gospel effort in that land. And it is neces-

to be very faithful to the Vision as I see it. We have been told, for instance, by the responsible authorities of no less important a body than the great Edinburgh Missionary Conference, that South America is not to be regarded as a non-Christian land. We are further told in one of the closing speeches at that great Conference, which so far as I know has never been repudiated, that when it is convened again in ten years' time, it will not be completely representative of the Missionary forces of Christendom unless there are accredited members of the Roman Catholic Church in delegation. We have been treated to the somewhat humiliating spectacle of

the leader of that Missionary Conference voluntarily seeking conference with Roman bishops in India with regard to co-operation. And within recent days, in connection with the controversy with which our land has been ringing of late, one of the highest ecclesiastics of the realm has said that any union of Christians in the present (and I suppose he would certainly include the E.U.S.A. as such an one), which is likely to jeopardize or adversely influence future relationship with the Latin Church is to be deprecated and avoided.

In view of these things, my brethren, you will bear with me when I say that it is necessary from the standpoint of Christian discipleship, as men who seek to see "no man save Jesus only," to be assured that Rome is not a friend but a foe, and that conflict in this work is inevitable. I repeat that I wish to speak in all love about my

brethren, but when these things are being said and done I cannot believe other than that these men are unwittingly and unconsciously undermining the very cause they ought to be underpinning. I do not deny, I dare not deny in the light of that Vision to which I ask you to lift your eyes tonight, that even in South America with all its degradation and darkness, a Roman Catholic may be a real Christian. I do unhesit at ingly affirm, however, Roman that Catholicism not Christianity. I am too wellknown to most

of you to run any risk of being charged here with exclusive or intolerant narrowness, But I believe there is an eternity of distance between the Saviour's interpretation of His own word "Whosoever," and the spurious charity and lax tolerance of those who in our day would seek to mix the unmixable, to reconcile the irreconcilable, and to daub the upbuilding walls of Zion with untempered mortar.

I am persuaded of this, that for every man and woman who has seen the Vision of "Jesus only" as Saviour, Master, and Lord, it is of the very essence of their faith that they have "no fellowship with the unfruitful works of darkness, but rather reprove them." We must be true to our commission, and send into that darkness, thick and black and impenetrable as it is, the light of the everlasting Gospel of our Lord's grace and glory. For it is in that

light we look out to-night upon South America, and see its peoples as He sees them, "sheep not having a Shepherd." The man who himself knows Christ, cannot look unmoved upon that spectacle; but must give himself in all that he is and has, to send by others or himself to take there, the Light of life.

Our Chairman spoke at the commencement of this meeting of the wide-open door, and we see it swung back on its hinges in the light of the Vision of Christ. But I would remind myself and you that the very force of



Sr. Enrique Rossi, a Christian basket-maker of the Islands of River Parana, Argentina. Before his conversion he kept an hotel at Zárate, but afterwards gave it up. He now preaches the Gospel to his neighbours, and his house is used as a preaching station. Photo by E. A. Strange.

#### THIRD ANNUAL MEETING.

material and political progress, in the movement of which that door has been opened, will inevitably by its influence come to exclude the Gospel from the hearts of men in that land. For we are in danger South America, indeed in all the Mission fields, of being opposed not merely by false religions, not merely by the darkness of ignorance and superstition engendered by the Roman system, but by the growth of modern European materialism. This is part of the price we pay for the successful commercializing of these lands. Liberty for Gospel means the liberty for many other things also, which are alien in influence. And, therefore, we are

to remember that doors not only open but close again. Missionary history in other lands attests this significant fact; and the very atmosphere in which to-night we see the persuasive Vision of Jesus Christ is electric with urgency. The man who would see "no man save Jesus only" will be personally and immediately conscious that "now is the day of salvation" to the Church as to the world.

The second thing which the Vision of Jesus Christ, as I pray we may all have it anew in this hour, brings to us is a constraining sense of the seriousness of the Christian life. I am not pleading for solemnity, but for seriousness. We are apt to take our discipleship, our membership of the Christian Church far too lightly and far too easily. For discipleship of Jesus Christ is no mere matter of emotional enjoyment, of happy meetings for fellowship round His Word, or for united



Indian Woman of the Mountains; Spinning.

worship and praise. These things are of course included and are important, but they are by no means the supreme things in life. The man who sees Jesus Christ recognizes that the very possession of knowledge of Him carries an obligation which he can only discharge by the full devotion of his entire being. To see Christ crucified for my sins, raised for my justification, pleading for me at the Throne, will bring to me a new apprehension of the content of that divine word, are not your own." I shall look out upon life with new eyes. I am, for instance, no longerthepossessor of my money, but only the God-appointed treasurer; and must henceforth fulfil His behests regarding it.

Depend upon it, our religion, however orthodox its faith and well-ordered its public expressions of worship, becomes positively rancid if it is not translated into serious unselfishness. And we who know and see Him, who in His face read our own pardon and redemption, can never rest until we have done everything that is in our power to stand perfect and complete in the fulfilment of all His will. The man who has seen "Jesus only," supreme and regnant, is the man who will often repeat that which is the inspiration of his service for South America and for the world:—

I know of a land that is sunk in shame.

And of hearts that faint and tire;

And I know of a Name, a wonderful Name,

That can set that land on fire.

Yes! to see "no man save Jesus only" will give a new seriousness to life for every one of us.

Lastly, this Vision to which I beg you in these closing moments to turn the eyes of your hearts, will be voiced by every one of us in a new and entire consecration to Him. I know there is nothing novel about this, and that these words are very obvious. But I pray God that their strength may grip us anew. For when Christ becomes the supreme Vision of our lives, when His love constrains, when we habitually think of Him as the One "Who loved me and gave Himself for me," then we shall question with ourselves constantly, "What shall I render unto the Lord for all His benefits toward me?" I ask you, young men and women, who in the heyday of youth are beginning to rejoice in life, has this Vision of Christ aroused you? Have you ever queried thus with yourselves, and begun to realize that the true life is not so much a getting as a giving? Have you seen that your privilege involves you in deep responsibility, and that you cannot be true to the Lord who bought you until you are willing to live for the object for which He died? Are we all so willing to-night? Are we willing here and now to pledge ourselves as far as in us lies to live for that great purpose for which Christ died, to live for the evangelizing, the enlightenment, the reclamation, the winning back to God of that people bound and groping in the darkness of death?

We may all come to-night even in this crowded hall, into that place of profound solitude, where supreme spirifual affirmations are made and decisions registered. We may, if we will, look up again into His Face and say to Him afresh: "My Lord, Thou hast

redeemed me and I am Thine!" And we may clasp His Hand again in a pledge of loyal service to go, to give, to pray, to be! I know, young men and women, it means the inevitable facing of the laying down of your life-programme, and taking His in its place. I know that it means the turning away from much that is bright and beautiful and lovely, and resolutely facing the darkness for Christ. But again let me say it, it is impossible for any of us to be true to the implicates of our own profession of faith until we are willing to live for that for which He died. There is an old Jewish fable that the art of pronouncing the Name of Jehovah has been lost, and that when that art is recovered and rediscovered, the man who can pronounce the revealed Name of God will be the possessor of the secret power of nature, and of the hearts of men.

And it is more than a fable. It is more than a mere story of Jewish lore. It is a fact. For when I can call Him "Jesus Christ my Lord," and pronounce His Name in accents of responsive and real love and devotion, I have mastered the secrets of the hearts of men. For this is the Name and the only Name that can open and cleanse and liberate the sinful hearts of the sons of men. God grant that here and now ere we separate we may learn anew to say His Name thus; and then go out to say to South America, in the united voice of faith and love: "In the Name of Jesus Christ of Nazareth rise up and walk." And He will answer to His Name as we proclaim it thus in that land; and the miracle of enlightenment and emancipation shall be done.

## Foreign Stamp Bureau.

<sup>4</sup> April" Packet contains 50 varieties, of European and Colonial stamps, including many uncommon ones. Post free 9d.

Sheets of Stamps at all prices sent on approval, on application. Gifts of stamps will be gladly received.

Mr. F. A. STOCKS, Sonning, Leicester Road, Hale, Cheshire.



ELDER.—At Tres Arroyos, to Mr. and Mrs. Elder, on 24th January, a son—Arthur Chalmers.

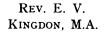


The Missionary Word of the Moment for South America is IMMEDIACY.

# Towards the Putumayo.

LTHOUGH little has been said in the Magazine during the past few months about our plans in connection with the Putumayo Mission, our silence has by no means meant a neglect of the matter. We know that our readers have been praying for guidance and blessing upon all the deliberations and efforts of the Directors in their endeavour to deal with this most difficult problem. God has led us hitherto, and has now opened up a way for an advance to be made. It can be readily understood, however, that our friends have been looking for news regarding the future of the Mission to the persecuted Indians of the Upper Amazon, in order that definite prayer might be made. The references, therefore, to the departure of Rev. E. V. Kingdon, M.A., and Rev. Stanley Franklin, which appear in the report of Mr. Stuart Holden's address at our Annual Meeting will be read with special interest. God has guided us in a wonderful way in the selection of a leader for the party, and the son of our esteemed Director (Dr. A. C. Dixon) will meet the two new workers upon their

arrival, and they will then have the benefit of Mr. Dixon's many years' experience in the South American interior.



Mr. Kingdon comes of a Missionary-hearted family; he was brought to a saving knowledge of Christ in his boyhood at a Children's Special Service Mission which

His Master in the foreign field. Mr. Kingdon was educated at Dublin, where he graduated and secured his Master of Arts degree. He was ordained in 1901 to the St. Peter's Parish, Macclesfield, and has spent some eight years as a curate there, and has also filled curacies at Nuneaton and Whaley. For several years his thoughts and prayers have been turned to South America, and his desires have been particularly towards taking the Gospel to the Indians of the interior of Brazil, of whom he read in articles by Mr. F. C. Glass. Mr. Kingdon's hope was to go to Goyaz city, join our Missionaries there, and so prepare himself for work among the Indians of Bananal Island and elsewhere. But God has now opened up the way in another direction; we trust, however, that the field to which Mr. Kingdon's thoughts first turned will have a teacher ere long. During Mr. Kingdon's curacies he has been an active open-air worker, and has also been interested in Y.M.C.A. work, and God has blessed him by giving fruit to his labours.

was held at Llandudno. Since then his heart's

desire and prayer has always been to serve

REV. STANLEY FRANKLIN.

Prior to entering Nottingham Congregati o n a l College, where he received his training during the past five years, Mr. Stanley Franklin was a very active worker at Broad Street Congregational Church. Reading, and in the Sunday School there he proved himself



Rev. Stanley Franklin.



Rev. E. V. Kingdon, M.A.

a valuable teacher. Like Mr. Kingdon, he has been an ardent open-air worker; and during his vacations he took charge of a Gospel Van in the villages of the eastern counties. His efforts in this latter direction have been greatly blessed, especially among children and young people. During all his Christian life Mr. Franklin has shown a great passion for souls and zeal in Christian service. He has always been a Missionary enthusiast, and his ambition to enter the foreign field has triumphed over great difficulties that would probably have turned many aside. For a considerable time, in order to be more fully equipped, Mr. Franklin has studied at the Homocopathic Hospital in London.

We trust that God will lay it upon the hearts of all our readers to pray continually for our brethren in their endeavours to reach the Putumayo region. The effort to penetrate, with Gospel truth, this dark part of the Continent, so full of cruelty, is the greatest problem that has hitherto faced us, and it can only be effectively solved through the agency of prayer. Pray that our heralds may have divine guidance and wisdom in their great task. The gravity of their mission, together with the dangers that will beset every step should call forth the fervent and continual intercession of all who feel the burden of South America and its great needs.

# A Parable from a Postage Stamp.

HE accompanying stamp is the one used in the Argentine Republic for sending letters abroad; that is equal to saying that it corresponds to our two-and-a-half-penny stamp. The pictorial representation is very interesting and instructive. Look at it! What do you see? You see on it a great stretch of land waiting

to be cultivated; a man and plough ready to commence the work, and just above the horizon the sun is putting in an appearance. What is the meaning of it all? No one visiting the Argentine would be long in the country before hearing of the "Sol de Mayo" (Sun of May). It has reference to the Sun of Liberty, which rose on the country

in the month of May, 1810; that is to say, this is the time the Argentines obtained their independence, and determined they would be no longer subject to Spain's Sovereignty. Previous to this date, on account of oppression and tyranny, the country was practically at a standstill; little progress and great stretches of virgin soil

waiting the plough and the ploughman. However, the Sun of Liberty rose, and during the past hundred years it has shone, so that to-day the Republic of "Silverland" can boast of having made not a little progress socially, commercially and politically. We are glad of this, but our hearts are sad as we think of the great moral and spiritual

darkness that continues in the land; such darkness that only those who have been there can understand what it is like. However, we rejoice to think that religious, as well as political liberty, has come to the country, and that above the horizon the Sun of Righteousness is appearing, and, granted all Christians

ing, and, granted all Christians do their duty, the day need not be far distant when its rays shall have penetrated every dark corner of its fourteen provinces and ten large territories. Let us who read these lines do what we can to send the true Light to the "Land of the Silver River."

WILLIAM ROBERTS.

# "South America."

We pray that during the coming months "South America" may circulate to you, through you, by you, from you, and IN you. That you may realize that your copy of the Magazine has only done half its duty if it is read by no one but yourself. That it may be read and re-read and passed on to some one else until it is worn out, and the facts it contains are worn into the hearts and lives of the circle in which you move.

# "Living Waters" in Thirsty Lands.

We have received a most interesting little REPORT entitled "LIVING WATERS" IN THIRSTY LANDS, by Miss Anges Boys, published by the "Living Waters" Missionary

Union, 14, Southfields Road, Eastbourne: price one penny.

This Union was formed in January 1894, and for twenty years has been doing an excellent work in helping to support Representative Missionaries, in connection with various existing Missionary Societies working in different parts of the World's Mission Fields, particularly in the UNTOUCHED REGIONS.

At present, the staff of the Union consists of twenty-three Representative Missionaries,

preaching the Gospel in India, China, Japan, Africa, Palestine, and Central and South America.

Our own Evangelical Union of South America is particularly indebted to the "Living Waters" Missionary Union for their valuable assistance in connection with our work in Peru and in the Argentine and for their help with our first Missionary expedition into the region of the Putumayo last year. We quote from their Report:

It was during 1912 that the eyes of the world were turned towards South America, when the unspeakable horrors of the rubber traffic on the Putumayo River were exposed by Sir Roger Casement's unspeakable norrors of the rubber trains on the Putunayo River were exposed by Sir Roger Casement's report. No such story, we were told, had ever been unfolded in human history. In a wonderful way we were led of God to help the E.U.S.A. in their efforts to reach these Indians, and in "Living Waters" for October an appeal to our readers for practical sympathy and interest met with a very warm response. An offer of  $f_{70}$  and another of  $f_{10}$  yearly towards the support of a new Missionary in South America had been received just previously, and these, with the other amounts, large and small, sent in before the close of the current financial year, brought our special Putumayo Fund to

£178 2s. 3d.

Dr. Glenny was selected as our representative in the outgoing party for the preliminary expedition, Dr. Glenny was selected as our representative in the outgoing party for the preliminary expedition, and much prayer throughout our whole Union was offered up for these pioneer Missionaries. They were wonderfully preserved through all the dangers and difficulties of a lengthened tour, and travelled some 600 miles beyond where any Englishman had previously ventured, gathering much useful information. Owing, however, to the cruel treatment which the Indians had suffered, they had retired into the fastnesses of the forest, and were practically inaccessible by that route. Fresh arrangements are in progress for a second expedition, but, as Dr. Glenny is not returning to South America, our Union is to be represented in this further effort by another Missionary. Exceptional dangers and difficulties surround the work, and much prayer is needed in connection with the many problems of the situation.

THE "P., D. & Co."

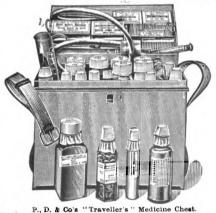
#### MEDICINAL STANDARDISED **PREPARATIONS**

are thoroughly efficient and reliable, and are eminently suitable for use in

### MISSIONARY HOSPITALS

### and by Missionaries in all parts of the world.

They are absolutely pure, accurate in dosage, convenient for immediate administration, and possess exceptional keeping properties. The concentrated medicines in the form of COMPRESSED TABLETS, FLUID EXTRACTS, etc., simplify dispensing, economise weight and space, and are in all ways the most serviceable for use abroad, particularly in tropical climates.



THE "P., D. & Co."

## MEDICINE CASES AND CHESTS

of varied patterns and sizes provide

### Comprehensive, Compact and Portable Equipments

At prices ranging from £0 10s. Od. to £12 12s. Od.

For Special Terms to Medical Missionaries and Illustrated List of Medical Equipments apply to—

Parke, Davis & Co., 50, Beak St., London, W.



# Chats with the Children.



My Dear Grandchildren,

How quickly the months go round, and the time for our little talk together comes again. I wonder how much you have done for that new Orphanage since you read my last Chat! I know what some of you have been doing though, and am very grateful to the following for their gifts: Margery Clogg (Cardiff), 8/6; Ethne Pim (Bray, Dublin), 3/-; Betty McCance (Dunmurry, Antrim), 1/-; Stanley Bulled (Morchard Bishop, Devon), 5/-; and last

but not least, to Maurice and Owen White of Chinook Cove, British Columbia, for the sum of one dollar (now you clever Grandchildren how much is that?). Thank you all very much indeed. I am very pleased to be able to show you the pictures of my two last named Grandchildren with their little brother, who is also one day going to join our Guild. They look happy and jolly enough, don't they? My friend Percy Vere seems to have given them a call. Has he been to see you yet?

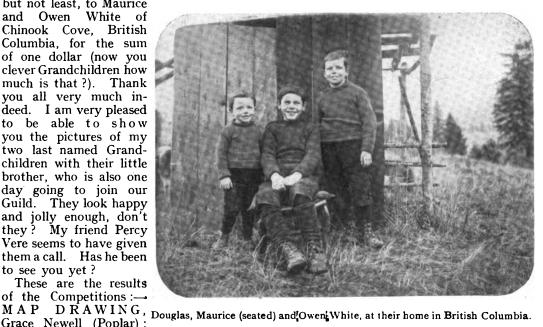
These are the results of the Competitions:-Grace Newell (Poplar);

" BICHO Drawing, Horace Clabburn (Norwich); and for this I must give an extra prize to my little Grandchild, Lilian Mary Hodge, who is only five, but who sent me a very good drawing indeed. "DO IT NOW" Competition: Ethel Michael says these words also spell DO TO WIN. That is the answer I wanted. You can also spell, of course, "Do own it," "Own it do," and if you add a little curly thing at the end, "Won't I do?"

I want you all to help in this Orphanage building, that we may DO TO WIN: win first of all the money we need, then win the Orphanage with the money, and then win the boys and girls of far-off Peru for that Orphanage, and through that win them for Jesus Christ. Only first of all we must DO. You know what.

I have been reading a most interesting book about Peru, which I hope you will all read one day. It is by a lady, Miss Geraldine Guinness, and she writes in a very beautiful way, but tells such a sad story. Here are a few lines from this book, which I want you to think over, and pray about. Then thank God for the much happier lot in life that is yours, and see if you cannot help these poor little Indians.

There are children of four years old who must shepherd the sheep all day; children of five who



have the care of a fat, heavy baby; children who must work as servants twelve hours out of the twenty-four. I have seen little four-year-old boys with babies of eighteen months on their backs; I have heard the screams of child-servants, not more than seven years old, who were daily beaten by a bad-tempered mistress. I have seen children ill and dying, for whom no one cared. All over the Sierra there are little child-slaves.

What is the Sierra?

For our next Competition will you write to me and give me the meaning in your own words, few or many as you think best, of this sentence: THE LIGHT THAT SHINES FARTHEST SHINES BRIGHTEST AT HOME.

Good-bye!

Your affectionate GRANDFATHER.

